VOL. I. JUNE, 1886. No. 6.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. JUNE, 1886. No. 5.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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Rev. ROBERT COLLYER, . . New York.
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EDITORIAL NOTES

As we are just through our anniversary meetings, West and East, we devote the present number of the UNITARIAN, as our readers will doubtless desire us to do, largely to reports and papers from the same, adding eight pages to our usual amount of reading matter.

In his lately published pamphlet, "The Issue in the West" (which may be obtained by sending a stamp for postage to 175 Dearborn street, Chicago), my colleague in this editorship says:

"I choose to speak through a pamphlet rather than through one of our denominational periodicals, because if I spoke through one of the latter it would seem proper to select that with which I am myself connected—the UNITARIAN. But the UNITARIAN was started with non-controversial ends in view; its purpose from the beginning has been to stand in a positive, constructive, non-controversial way, for a broad, practical, progressive Christianity. This is its purpose still. I am not willing, therefore, to turn its pages aside from the use for which they have all the while been designed, to say in them the things, however true and important, which this pamphlet will contain."

While, however, Mr. Sunderland determines to keep this controversy as fully as possible out of these columns, I feel it only just to say, which I do entirely unasked, that I think the statement he has made in his pamphlet in regard to it, is fair and true, as it certainly is kind. The fact is there are a few of our Western ministers who have got it into their heads that for Unitarianism to stand avowedly for Christianity, or even for worship of God, is the setting up of "a creed!" So they have been steadily working to divest our western churches and conferences of any distinctively and necessarily religious character. They, themselves, for the most part, are men of deeply religious nature, men who would be sure to lead their own personal work into a religious direction, even if it were only organized in the name of the multiplication table; and, impressed by this, many people have failed to see how false, misleading and mischievous, such a non-religious attitude would be for our work at large. It is on this ground that Mr. Sunderland is making a painful but entirely necessary stand.

B. H.

No words were ever written with more sincerity than the above quotation from the pamphlet named, and it is just as much the desire and purpose of the writer *still* to keep the pages of the UNITARIAN to the fullest degree possible free from everything controversial, and devoted to that which makes for peace and fraternity and the advance of the common cause. But since the turn affairs have taken in the West, connected with and growing out of the action adopted by the Western Conference in Cincinnati, there is no alternative left us only to take some notice of the issue. Not to do so would be injustice to all interests concerned. The matter is not ours, it belongs to the general cause. It has no elements of personality in it, further than that every discussion of principles has to be made by persons. It is wholly a question of principles, has been from the beginning, and will continue to be till it is settled. Nor in its real interest and importance

is it local. While its immediate application is to the west, the questions at its heart touch the life of Unitarianism everywhere.

Now that we must meet the issue to some extent in these pages, we have simply to say we shall endeavor to do it kindly, frankly, and with the use of as little space as the importance of the subject will allow. J. T. S.

We call the special attention of our readers to the Report of Proceedings of the Western Unitarian Conference, found in this number of the UNITARIAN, page 167, the Secretary's Report, page 158, the article entitled "Some Events and Utterances since the Conference", page 146, and the Editorial Note immediately following this.

We believe that the action taken by the Western Conference at its late meeting in Cincinnati, in refusing in any way to express its purpose as either Christian or theistic, and in placing itself upon a definitely ethical, and only ethical basis, was contrary to historical Unitarianism in all its forms, not in harmony with the wish or faith of a majority of the Unitarian people of the west, necessarily embarrassing to our fellowship, as being a position to which many among us cannot conscientiously assent, seriously hindering to our missionary work, and productive of wide and hurtful misunderstandings as to our religious position and aim as a denomination. For these reasons we feel it to be our duty to put on record our kindly, our regretted, our sorrowful, but our firm and earnest protest, against the action of the Conference aforesaid. And further, inasmuch as a few brethren, personally loved and esteemed by all, who believe in the extreme, as it seems to us revolutionary, position, now adopted, seem determined to use their utmost endeavors in the future as in the past to make the Conference conform to and help on their extreme views rather than those which have been and we believe still are generally held among us, we therefore, in the interest of peace, of good will to all, of loyalty to the faith we hold, and of simple honesty before the world, advise our churches and brethren in the west who desire to promote an undogmatic and inclusive, yet clearly theistic, and Christian Unitarianism, simply to withdraw from the Western Conference, and unite in supproting and co-operating with the larger, national body whose religious position is unequivocal and satisfactory, and whose work in the west has been so extensive, so helpful, so unpartizan, so fair and generous to all. We are able to see no other clear, honest, effectual solution of the difficulty before us but this. Here is a solution which all may avail themselves of if they will. If it is adopted let it be with kindness, with wholly fraternal feelings toward those from whom we dissent, but with such firmness as loyalty to cherished convictions demands.

Elsewhere in this issue is an article by Mr. Clute on "A Summer Campaign." We wish that all would read it. Mr. Clute desires to carry on such a campaign in Iowa this summer. He has secured the preacher, the business man, the singer and some manuals. The hymnbook and other manuals will soon be forthcoming. A gentleman of Iowa offers one hundred dollars toward procuring the outfit. It requires two hundred dollars more to make the outfit such as to insure success. Who will help? A full report of all amounts received will be made. At the end of the season the work will be reported.

The following answer was recently returned to an appeal for donations to enable a congregation to build their new church without involving themselves in debt by applying to the "Church Build-

ing Loan Fund." It may supply some useful hints to other churches beside the one to which it was addressed:

"My Dear Sir: As far as I can gather I cannot see anything special in the X—— appeal to need different help from that which seems best generally. Frankly, I do not believe in our churches giving to any society a considerable sum of money with no obligation to repay it. I think a great deal too much has been done in that way in the past, so that hundreds of thousands of dollars have been sunk in gifts out and out, which the churches helped could perfectly well have *repaid* on the easy terms of the Building Loan Fund. I have great sympathy with the X—— movement, and if they can build without going in debt of course it is best, and I shall be glad; but if they have to be helped I believe in its being with an obligation to repay that help by gradual instalments so as to help others also.

Faithfully yours ——.

WILL UNITARIANISM PASS AWAY?

We heard three Unitarian gentlemen —all persons of education and wide reading — conversing the other day about religious progress. One said, "We talk about Unitarianism being true. How do we know it is true? It is unquestionably the truest thing we see with our present light: but how do we know it will stand, any more than the outgrown religions of the past have stood?" Another added, "Of course it will change as much as 'orthodoxy' has changed. I see no reason for supposing that any of the doctrines or so-called 'truths' which are preached in our pulpits or urged in our books or taught in our Sunday-schools, are permanent. Religious belief has been always changing, and therefore we must expect it always will change. If I should come back to this world in a thousand years and step into a Unitarian church I should not expect to know the place at all by the doctrines taught, they would be certain to be so different from those which Unitarians are teaching and believing today."

The conversation went on in this strain for a time without the third gentleman taking part. Presently he joined, saying in substance: "Well, as for me, I see some truth in what you urge, but your general conclusions seem to me very curious. No doubt there have been great changes in men's religious beliefs in the past, and changes are going on rapidly now; but are you justified in concluding that there is therefore nothing certainly known, or to be known, in religion? As well say that because man's past scientific thought has been full of change there is therefore nothing certain in science, and dream of coming back to the earth in a thousand years and finding scientists teaching that the earth does not revolve around the sun, or that gravity is a myth, and evolution a theory outgrown. What is progress?" he continued. "You seem to think of it as being a constant overturning and destruction of all that has gone before. You seem to think of it as a perpetual process of proving that what preceding ages had thought to be truth is not truth. You seem to regard new truth as being not an addition to old truth, but as necessarily and always a destruction of the old. But is not this quite wrong? Isn't truth, once found, truth forever? And does not real progress consist just as much in keeping the truth already found out as in finding out more? And can it be possible that mankind in their long experience in the world have been finding out, truth, real, abiding truth, in every other direction—in science, in art, in politics, in invention, in music, in practical life—and have found out nothing that is really true in religion? This cannot be.

For one I believe that man has made as great progress and as certain progress in moral and religious knowledge as in any other. I believe that nowhere is reason any more trustworthy than in matters pertaining to man's highest interests; and I believe that no voices that ever speak within man are more commanding or reliable than the voices of his moral and religious nature. Do you ask if I believe that Unitarianism will endure, and endure as essentially the same thing it is now, while other forms of religion around about it pass away? I answer yes. And I believe so because Unitarianism builds on the essential things of religion, retaining the lightest possible hold on, or entirely letting go of, the

non-essentials of rite and ceremony and speculative doctrine, while other faiths make the mistake, to a greater or less extent, of building on the non-essentials, as if these were fundamental. Everything incidental, everything except the few central deepest things of religion, in which its life consists, will change, and in time be laid aside; and any religion which depends on these will ultimately be overthrown or greatly altered. Here is the advantage of Unitarianism over orthodoxy, or Catholicism, or any faith which has gone before it. Unitarianism is the one religious movement of our modern world which in all its history has aimed steadily to lay aside the incidental—those elements of religion which are essentially transient—and has endeavored persistently to find out and build upon the natural, the self-evident, the universal, the settled.

"Let us see", he continued. "Do you doubt, does any one doubt, that the Golden Rule is a principle of action which will stand for all time?" Both his companions agreed that there was and could be no question about that. "Then", he continued, "religion may surely build on the Golden Rule, and in so far have no fear of being overthrown. And then, the powerful personality of Jesus, and his lofty moral and spiritual influence on the world, do you have any question of these? or do you think there is any danger of their being ever dropped out from man's deepest history on the earth?" "Assuredly not", both replied.

"Then why may we not regard Unitarianism as safe in holding firmly by these, as permanent religious capital, if I may so speak, permanent resources for guidance and incentive for men? And can men ever by any possibility outgrow belief in a Power, a Wisdom and a Goodness higher than themselves, or a disposition to reach upward in trust, in yearning, in awe, in gratitude, in worship, toward that Power and Goodness?

Unitarianism thinks not,—thinks not because it sees man to be, by his very nature, both rational and religious. The Unitarian conception of religion was long ago admirably stated by the old Hebrew prophet Micah: 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Can such a religion as this ever be passed by in the growth of human thought? Professor Huxley has just said to the British public in the most emphatic way, No. And Jesus's great thought, if possible even nobler than that of Micah, of the Fatherhood of God and the Brotherhood of Men,—can man ever get beyond that? It seems to me that to ask the question is to answer it. No man whose thought is of any value in such matters ever any more dreams of the world's leaving this teaching behind, than he dreams of leaving hope or love or reverence, or reason itself behind.

And so I for one, confess my faith in the possibility of building a religion that will endure; more than that, I confess my belief that Unitarianism is essentially such a religion. Of course new light and therefore new enlargement will come to it with the advance of human knowledge; new application of its principles will be found out; new and deeper meanings will be discovered in all things; and many a crudeness of thought and conception now associated more or less closely with Unitarianism, will unquestionably be outgrown and laid aside; but that its great central faiths as to God and man and duty and immortality will ever essentially change, I do not for a moment believe. I can see no more reason for supposing that one coming back to this earth a thousand years from now, or ten thousand, would find these great faiths relegated to the rubbish heap of past superstitions, than I do for supposing that one thus returning would find our present beliefs that two and two made four, and that a straight line is the shortest distance between two points, and that the world revolves, would be relegated to the same rubbish heap. Man, by his religious thinking and experience on the earth has found out certain great moral and religious truths, as certain in their nature as the truths

of science. That religion which builds on these, will stand forever. Is Unitarianism building on these ? That is the only question for us to ask. For one I believe it is ; and therefore I have confidence in the future of Unitarianism ; I believe that the work which we do to propagate its doctrines and build up its institutions, is just so much done for the permanent religious progress and life of mankind."

This is in substance a report of the very suggestive conversation which I am sure would have helped a great many persons, Unitarians and others, if they could have heard it.

J. T. S.

WHAT NEXT?

It was suggested at Cincinnati by the Rev. Mr. Snyder, as one of the possible solutions of the western problem, and perhaps the wisest of all, that the Western Conference change it character somewhat, and become like the National Conference simply an organization for fraternal intercourse, interchange of thought and discussion among the churches and brethren of the west, and no longer continue to be an executive or missionary body. As existing for simply fraternal and discussing purposes the present basis, or, a basis of simple free inquiry, would probably be generally regarded as not seriously objectionable, as furnishing all that would be practically needed, viz.: ground for general, free thought and expression and kindly intercourse. It is only when we consider the Conference as exercising representative, administrative, organizing, church extension and church building functions, that the most serious objections to the simply ethical basis on which it has now placed itself, appear. If money is to be given for distinctly religious purposes should a body which declines to declare its purpose to be more than ethical be chosen to receive that money? Surely not. If Unitarian missionary work is to be done and churches built by means of funds contributed by Christian people for Christian ends, it would seem proper and necessary that some organization which feels at liberty to call its Christian should be in charge of such church building and missionary funds and work. This is the reason, then, for Mr. Snyder's suggestion—a suggestion which if carried out would turn over all our missionary work into the hands jointly of our state conferences and our national body which exists on purpose to do this work, and as a fact has always done and is doing a large part of it. It would be a simplifying of processes—a dropping of one set of missionary machinery—a placing of our missionary funds for expenditure in the hands of one body instead of two, and that one an organization long tried, efficient, trustworthy, having the confidence of everybody and sure to use whatever monies are entrusted to it in ways satisfactory to the denomination at large. At the same time the Western Conference would have an important function to fill, and one that it could probably fulfill better when relieved of its administrative responsibilities.

It is worth while to notice that essentially this plan has been in the minds of several of our western ministers for some years past. Mr. Forbush has more than once advocated something similar to this. So has Mr. Gordon. This is essentially the plan, too, urged by Rev. M. J. Savage, of Boston, in a paper read a year ago before the Channing Club, of Chicago.

While this plan was not looked upon with favor by the Unity leaders when put forward by Mr. Snyder at Cincinnati we do not feel sure that they will not assent to it. As for ourselves, though we have said nothing heretofore regarding the plan, we are disposed under the circumstances to regard it favorably. It is highly desirable that our Unitarian forces in the west shall be united. This plan, adopted, would keep us one. Our missionary and church extension work would go on strongly and in ways to command general confidence, while at the same time all free-inquiry needs would be fully met, and, not least important, the "fellowship" question which troubles the minds of some among us would be removed from the scene and left to take care of itself as it should,

and as indeed it always does when men set out thinking nothing about it, but simply banding together for a common and distinctly declared purpose.

We throw out these suggestions, then, for general consideration. One thing is certain. A very large number of our Unitarian people in the west, and many churches, believe in a Unitarianism to which belief in God and worship are essential and fundamental; for this they must stand and for this labor; and some organization that means this they must have connection with and work with. If the Western Conference is unwilling to be such an organization they have no alternative left them only to transfer their allegiance for these ends to that larger and older body which meets their need; but if the Conference is willing so to change its character and functions as to meet this important need, already suggested, for which it is still available, we shall heartily rejoice.

SOME EVENTS AND UTTERANCES SINCE THE CONFERENCE.

At Cincinnati, at the close of the Conference, some of the members who deprecated the action taken by the body as to its basis and purpose, met informally for consultation over the proper course to be pursued. Some who would naturally have been present had already returned home. But those conferring together were the following named eleven persons: Rev. John Snyder, St. Louis; Mr. Joseph Shippen, Chicago, President of the Conference; Rev. T. G. Milsted, Chicago; Rev. E. I. Galvin, Chicago; Rev. Geo. A. Thayer, Cincinnati; President Livermore, Meadville; Rev. Dr. Bixby, Ann Arbor, Mich.; Rev. J. L. Douthit, Shelbyville, Ill.; Rev. Oscar Clute, Missionary for Iowa, Minnesota and Dakota; Rev. A. G. Jennings, State Missionary of Indiana, and the ex-secretary of the Conference.

After mutual consultation it was unanimously agreed that some form of protest ought to be made against the action of the Conference, since it was believed that the action taken puts Western Unitarianism in a false light before the country, if it does not destroy the further usefulness of the Conference for missionary and church extension purposes. Mr. Snyder, Dr. Bixby and Mr. Sunderland were appointed a committee to take the matter into further and more careful consideration, confer with others whose judgment would be of value, and prepare the protest in such a form as might seem wise.

We are permitted to give the following statements from influential western brethren, which will do something to show what their view is of the action taken by the Conference at Cincinnati, and will also give some intimations as to what course they believe the churches and brethren of the west, who care for the maintenance of Christian Unitarianism, should pursue.

FROM REV. DR. J. T. BIXBY, ANN ARBOR, MICH.

It is a well-known and admitted historic fact, that Unitarianism in this country, as in England and Hungary, has always hitherto claimed to be a form of Christianity and a branch of the Christian church. It has always been, even in its most radical societies, a religious movement, recognizing the existence of God, and striving only to worship him more purely and worthily. While Unitarians have refused to adopt and enforce any long, subtle and detailed creeds, upon every member of their churches or organizations of churches, nevertheless theism, and Christianity in some broad sense,—have constituted their universally implied and accepted foundations.

While our churches have always maintained the widest hospitality to all, even to the non-Christian and the doubter, who had enough general sympathy with us to wish to co-operate in our work, this has always been recognized as a matter of Christian charity and courtesy to such as cared to be our guests, not as an admission that our Unitarian church was not the proper and rightful home of Christian theism. The action and votes taken at the recent Conference at Cincinnati would violently revolutionize this historic position of the Unitarian church.

By repeated votes, the Conference pointedly rejected every statement of faith or purpose involving any belief in God, Christ, or even religion.

Mr. Clute's resolution that "The primary object of the Conference is to diffuse the knowledge and advance the interests of pure Christianity"; Mr. Sunderland's resolution, that "Rejecting all creeds or credal restrictions the Western Conference expresses its purpose to be the promotion of a religion of love to God and man"; and a further resolution declaring that while Unitarians have

no creeds, they yet, "with a few exceptions may be called Christian Theists"—all were successively voted down.

The Conference put itself thus on a basis not only extra-Christian but also extra-theistic and even extra-religious. It put itself out of line with our great representative organizations, "The American Unitarian Association", "The National Conference of Unitarian and other Christian Churches", and all historic and genuine Unitarianism.

It is irrelevant to the issue to urge that the leaders in this action are individually believers in God and in Christ. It may be that most of the delegates were, individually, believers, also, in temperance, or woman's rights; but that would not make the Conference a temperance or a woman's rights Conference. The character of a Conference is fixed, not by the private beliefs of the individual members, but by what it, as a body, says or refuses to say publicly and in common.

For one, therefore, I protest against the action of the recent Conference on the points already stated, as inconsistent with its name and claims as a Unitarian body.

FROM DR. A. A. LIVERMORE, PRESIDENT OF THE MEADVILLE THEOLOGICAL SCHOOL.

The extreme radical party in the west have led on to the action at Cincinnati through a series of aggressive acts—first giving up the Christian basis of the Conference as established in 1852; next giving up the "Kingdom of God" (or theistic) basis; and finally at the recent meeting voting down both the Christian basis—that of the American Unitarian Association offered by Mr. Clute, and then the theistic basis as presented by Mr. Sunderland in his resolution making the purpose of the Conference the promotion of love to God and man, and adopting an ethical platform solely. Of course, all this is to be deplored; but there is a day after to-day. It becomes every one who wishes to stand by his faith to be firm, and maintain the Christian and theistic position, which is historic Unitarianism.

FROM REV. GEORGE A. THAYER, CINCINNATI.

My understanding of the intention of the mover of the resolution finally adopted by the Conference (Mr. Gannett),—and it is a view of the case which does not appear in the *Christian Register* articles—is that it was to go much farther than merely negative Mr. Sunderland's position. Mr. Gannett's resolution meant to take an advanced position over any previously held by our Unitarian body, viz., that while the individual churches in the west are, by a large majority, of theistic faith, the Western Conference, as a conference, is not theistic. Now, the phrase Western Conference has two distinct meanings, which, at a time like this, we have no business to confound with one another. To the popular mind, especially in the east, it means the entire body of western Unitarian churches. But the body which met and passed resolutions at Cincinnati was a limited number of delegates very unequally drawn from the western churches. A few churches—and, by accident or previously concerted action, these were for the most part those friendly to the advanced position—were there with full delegations. Some of the strongest of our churches were represented by only one or two lay delegates or by none.*

Clearly such a body, whether its decision be for our principle or its opposite, has no fair claim to express the sentiment of western Unitarianism. Hence there is decided need before anybody proposes to proclaim the attitude of western churches upon theism or non-theism, that they should be canvassed, and asked to express their opinions upon the vital point stripped of all its superfluities. That point, I think, I may fairly say is in the question: Is the use of the familiar terms of theism, in a statement of the principles of a body of Unitarian churches, hostile to the spirit of Unitarianism? Or, put in a rather more practical form: Do our Unitarian missionary funds properly belong to any organization which may desire to join us, and which is soberly and reverently conducted for the good of men?

I should myself vote no to either form of the question. It is clear that such questions have an important connection with the administration of Unitarian trust funds. They also open the inquiry whether there is not a fair limit, in the use of language, to the meaning of words like *church*, *religion*, *Unitarian*, and *Christian*; or are these indefinitely elastic words?

FROM REV. JOHN SNYDER, ST. LOUIS.

I have decided, as for myself, with great reluctance, to withdraw from the work of the Western Unitarian Conference. To me this step is one of profound importance; and a decent respect for the judgment of my fellow Unitarians impels me to state the reasons for this action.

I. I believe that Unitarianism is a religious movement *inside* of Christianity.

II. I am convinced that all associate action, on the part of Unitarian churches and individuals, should be based upon the purpose, to advance the interests of this liberal, noncreedal, and non-sectarian type of Christianity.

If the Western Conference confined itself merely to the free *discussion* of religious and ethical themes, it could rightly admit to an

* Of the 61 churches belonging to the Western Conference only 21 were represented at Cincinnati. We believe we are right in saying that 20 or 21 votes of the 34 rejecting a Christian or theistic attitude for the Conference were from *three* churches,—and those not the oldest or largest in the west. Of the Chicago churches the two smallest had present respectively eight and seven representatives, the two largest only six and two. The Saint Louis First church—the strongest in the entire west—was represented by only one delegate. Some of our largest churches had no representatives present at all.

equal membership, men and women, representing all shades of religious and non-religious opinions, and purposes. But the Western Conference has salaried officers, maintains denominational machinery, collects and disburses money, distributes religious literature, and creates new churches.

Therefore, we asked the Conference to define the simple principle under which these important functions ought to be exercised.

The majority of the delegates responded to this demand, by the passage of a resolution expressive of their conviction, that neither Christianity nor theism should appear in the organic law of the body organization. The mover of this resolution, with a frankness that commands our fullest respect, asserted that even the phrase "Kingdom of God" was *dogmatic*, and therefore should no longer appear in the Constitution of the Western Unitarian Conference.

Having reached this point, we became convinced that the Conference had passed the limits of an effectual and useful missionary body; and we determined that in the future we should apply the strength we could command to building up the interests of a pure, spiritual Christianity in the west.

This action of ours severs no personal ties, and does not put us out of sympathy with the precious principle of the absolute right of the individual to free religious inquiry.

It simply indicates our conviction, that the practical work of a religious body should be conducted upon those plain business principles which characterize the action of sensible men in all the departments of human activity.

FROM JUDGE GEO. W. MC CRARY, KANSAS CITY.

Prepared and printed by Judge McCrary for the use of such western churches as might desire.

WHEREAS, The recent action of the majority of the Western Unitarian Conference at Cincinnati has rendered it necessary that those Unitarian churches in the west, whose members desire to adhere to the Christian name and to continue faithful to the Christian and theistic position of the denomination, should make their position known and thus avoid being either misunderstood or misrepresented, therefore, be it

Resolved, 1. That the Unitarian denomination stands for a positive faith in God, in immortality, in worship, and in personal righteousness, as exemplified in the teachings of Jesus Christ.

2. That this church recognizes the American Unitarian Association as the proper and legitimate agent of the denomination at large, and will hereafter co-operate with that body upon the basis of its declared object, which is to diffuse the knowledge and promote the growth of pure Christianity.

3. That a copy of these resolutions be forwarded to the secretary of the American Unitarian Association, and to the western secretary.

It may be added, that Mr. Snyder has given notification to the treasurer of the Conference that the Church of the Messiah, of St. Louis, will probably not co-operate further with the western body. Further, the Church of the Messiah, of Chicago, in view of the unsatisfactory religious (or non-religious) attitude which the Conference has assumed, took official action through its advisory board, on May 23, to withhold its usual appropriation for the coming year, with a view to turning the same into the national treasury. The churches in Kansas City, Mo., and Shelbyville, Ill., have taken similar action. Several other churches are contemplating the same.

Finally, four of the directors of the Conference, including the President, have resigned.

A SUMMER CAMPAIGN.

In our usual Sunday service in a new town, we see in the audience only those who have in some way enough interest in religion to come and hear. Such congregations are certainly very desirable, for, having an interest in the subject, they are attentive listeners. But the very large number of people who are indifferent to religion, or who dread our particular religious views, do not come out to our meetings at all. We never get them within sound of a preacher's voice.

Our thought of religion is, in most places, new and revolutionary. It has a strange sound. Many who really sympathize with it are slow to accept it because of its newness. Soon all our opponents are in arms and bring every influence to bear against us. They have preachers and many people, accustomed to think together and to work together, who combine their forces to put down the few who think with us, or who by inquiry would be led to think with us. These opponents visit every house, they interview every person who may be disposed to hear. They are at work all the week as well as Sunday. As our people are few, as we have no regular preacher on the ground, as our meetings are held only

once a week, or once a month, or once in three months, we are at a great disadvantage. It is impossible for us to make the strong and permanent impression which we ought to make, if we hope for the best results from our work. In any community where these conditions prevail, our progress towards organic church life will be slow.

In order to remedy these evils we must, in the first place, meet the people every day in the week, and not on Sunday only. We must go to them with a clear, sharp, insistent word, so often that it cannot be put aside by the work and the cares of every day life. We must meet them every day or every evening of the week and so say our word that they cannot ignore it.

In the next place we must *take* our word *to the people*, and not wait for them to come into our churches. They are busy, they are full of care, they are frivolous, they are indifferent, they are fearful. They will not for a long time hear our glad and helpful message if we wait for them to come to the hall or the church. But we can speak our word where they can hardly fail to hear. We can so speak it that soon they will be glad to hear and to help. To this end I have planned a "Summer campaign." Here is the plan:

1. Procure a good tent of about twenty by forty feet. Furnish this with portable seats, and platform for speaker, and with a good portable organ.

2. Secure a preacher who can think on his feet; who can stand before common people, and feel that common thoughts, sympathies, aims, and destinies bind him and them in a human brotherhood; who can tell in common speech his message of common sense in religion, without any help whatever from manuscript.

3. Secure a business helper, a man of energy, and quiet, determined efficiency, who can attend to all the business side of the work, and who can at the same time speak clearly and strongly on ordinary religious and moral themes.

4. Secure a singer, a man who can play on the organ his own accompaniments; who can sing our thought, as it has been expressed by our many noble poets, to such music as catches the ear of ordinary people and helps them to religious thought and feeling; who can lead the people, also, in singing such music themselves.

5. Secure a small book of good hymns and good music, and containing also one or two good, inspiring, religious responsive services. This book should be of such size that it can be sold for ten cents. Secure several small manuals in which the religious teachings of Unitarianism are clearly and strongly set forth;—one on the Bible, one on the teachings of Jesus, one on Practical Religion, one on Religion and Science, one on the Religion of our Great Poets, and others on various topics. These manuals should be of such size that each can be sold for ten cents.

6. Having the tent, the preacher, the business man, the singer, the hymn book, and the manuals, select a town of from two to four thousand people, where there is no Unitarian church, send the business man there to hire a vacant lot near the center of the town, and to pitch the tent on this lot, and to advertise in all good ways that there will be preaching in the tent every evening for two weeks. Let him see to it that knowledge that the meetings are to be held gets to the mind of every man, woman, and child in the town.

7. On the appointed evening you will have a good congregation. Let your singer sing a good hymn. Read a few verses from the Bible, with brief, sharp comments that people will remember. More singing. Speak for twenty minutes on the simplicity and the beauty of religion as taught by Jesus, putting in a strong word against the irrational creeds. A word of prayer, if it can come warm from the heart. Send your singer and your business man out among the people to sell your ten-cent hymn books. Then ask all to join in a stirring hymn. Take up a collection. Ask them to come every night, and to ask everybody else to come. Send them away inside of an hour from the begining.

Go on in this way every night, and three times on Sunday. Let your business man keep the town astir. Let your singer lead all into joining in the grand old hymns. After two or three meetings ask them to help in a responsive service. See to it, if you are the preacher, that strong thought and warm human sympathy and love and hope and joy, and no quarter towards superstition, all clothed in the vernacular English speech heard on the farm and in the factory and in the home, go into your talks. Don't be frightened if somebody gets interested, and manifests that interest by some good, forcible remarks, and by taking hold to help. Gradually bring on your manuals as you treat of the themes contained in them, and sell them widely. After the first two or three days begin the organization of a society. Lead as many as possible to join this society. Lead the society to hire a room, to get papers and books, to organize a class for religious study, to organize a Sunday-school, to have regular Sunday meetings, to get a preacher as often as possible.

Then when you leave the town at the end of two weeks you will leave a strong and permanent impression on the community. The society you have drawn together will be a living, working church. Keep this work up during spring and summer and fall, by visiting other towns in the same way.

O. C.

WANTED, A SECOND SERVICE!

Several years ago many of our churches, having previously maintained a morning and afternoon service, abandoned the second sermon as not important. That this, considered in itself, was wise may be assumed. The second sermon by the same minister, on the same day, was not generally wanted. It may be still desirable, in large places, where an evening service will be attended by a congregation largely different from that which attends the morning service, but the ordinary congregation does not wish, as a habit, to go to hear two sermons on one Sunday.

But, where no week-day meeting is held, one of the effects of having a single sermon is to deprive some of the people of any service. It often happens in any family that all cannot attend service at the same time. Those who must stay at home miss the only opportunity. Staying away from church readily becomes a habit. The writer having recently adopted the usage of a social service held in the vestry on Sunday evenings, has noticed the following advantages to be gained from a second service of this character:

1. It affords an opportunity for some to go in the evening who have been prevented from attendance at the morning hour.

2. The service being of an entirely different character from the morning sermon is likely to attract some who enjoy such a service.

3. It appears likely to cultivate the social habit, for apparent want of which our churches are often criticised.

4. This service affords the pastor an opportunity for more direct communication with the minds of the people than he has at the preaching service, where he simply talks *to* the people but not *with* them.

5. This service appears to be true to the fundamental ideas of education: it seeks to draw out the minds of the people, while the sermon or lecture instructs them—pours into their minds.

For these reasons the advertisement is published: Wanted, for Unitarian churches, a second service, a social service, at the evening hour of Sunday or week-day, or on both, as in case of The Church of Our Father, at East Boston.

Some difficulties and discouragements may attend the supply of this want. At first people may not know what to think of it. The attendance may be small. Some will not even have heard that such a service has been appointed. It will be supposed that the people will not take part. They have not been accustomed to do so. Perhaps the minister has not been accustomed to lead anything of the kind. How to conduct, how to take part in, how to enjoy such a service, all have to be learned. Never-

theless if the want is properly felt the service will be held, the difficulties will all be removed, the supply will come, to the benefit of the people and the church. L. C.

JESUS.

How clearly he discerns the wants of man, how ready and eloquent he is, how thoroughly furnished for all the good works before him! It is a marvel, that long silence till he is thirty, and then that organ voice, varied as birds' songs, majestic with power like the ocean! He comes ripe and mature. He hardly seems a young man, so round and complete is he. His reading of life is profound, he takes in its scope from center to circumference. His eyes are always open to passing events, and the commonplace he turns to story. He was happy in his expression; his thought buried itself in the heart of the hearer, like a shaft from a skilled archer. It would be easy to retain such precious words and sentences. The multitudes followed him through the long summer days, and forgot hunger and weariness in his presence. He sought no lofty pulpit or select time, but found fit audience in the Samaritan woman by Jacob's well, or in the Pharisee's house at Jerusalem. He is as approachable and kind as nature. You love him instinctively and fervently with the passion of a life touched to enthusiasm. You recognize that his clear vision beholds what is good and best in you; he sees the glory of the lily, and the sweeter glory in the heart of a child; and for the sinner, save for the hard unrighteousness of the righteous, he has the tenderness of a mother for her babe. How gentle he is with the erring and weak, and how patient! His golden rule recognizes our instinctive desire of brotherliness from others, and so reads the duty of it to them. Forgiveness, as he puts it, is a trust in man in the face of the worst failures. His personal influence is remarkable. He had a native gift of winning and holding men, a conscious power over them. He is attractive, inspiring. It is easy to be heroic and heavenly in his presence. We are made his friends by that outgoing love of his, and we seem to be surrounded with the beauty of roses, and breathe a fragrance as from Paradise. But none the less does he teach us endurance and duty, and a brave abiding in our place, and continuance to the end in whatever work God has given us to do.

William Brunton.

ILLUSTRATIONS OF UNITARIANISM.

1. Our church is free, and encourages freedom.

2. Our pulpit is free, and encourages freedom in every minister.

3. Our duty is to maintain freedom in every province of the soul.

Out of this freedom we have obtained, among others, these glorious verities:

1. The consciousness of the existence and immanence of a living and loving God.

2. The consciousness of a piety that links us in love to God, and of a morality which links us in love to man.

3. The consciousness of a continued life in which what we call death is only a stage of progress.

And we have found:

1. The whole world full of revelations of God.

2. History crowded with great souls to help us on our homeward way.

3. Jesus, the loftiest religious soul in the world, our helper and our brother.

4. A brotherhood which binds us to all humanity.

Rev. J. C. Street.

Belfast, Ireland.

ATONEMENT.

If Christ had intended to convey any doctrines ever so remotely resembling those popularly taught in his name, must he not inevitably have given them some place and mention in the Parable of the Prodigal? It would be instructive to consider what that parable ought to have been, on the hypothesis that Christ taught the doctrine of his own mediation in the popular sense. Without irreverence,—rather with profoundest reverence for the holiest of words in

the holiest of books,—may we not suggest that, *if they had been meant to teach the Atonement*, they must have been changed from their sublime descriptions of simple, Fatherly love, to words in this wise:

"And when he was yet a great way off, his elder brother met him:

"And he fell down at his feet and said: O, my brother, entreat the Father for me; for thou art his well-beloved son, and all that thou sayest unto him he will do.

"Then the elder brother had compassion on his younger brother, and went in unto his Father, and said unto him: O my Father, thou knowest that I am always with thee, neither disobeyed I thy commandments at any time, but was obedient unto death, even the death on the cross. Therefore for my sake forgive my brother, and turn away thy fierce anger against him, and blot out his transgressions.

"Then the Father hearkened unto his elder son, and was entreated for his younger son, and forgave him, and suffered him to dwell in his house.

"And the younger son feared his Father all his days, and was obedient unto him.

"But he loved his elder brother greatly and called himself by his name."

—*Frances Power Cobbe.*

A SON'S ADVICE TO HIS FATHER.

III.

CONCERNING "BRANCH LINES AND EXTENSIONS".

Now, my dear father, why under the sun have you been away these last two Sundays? I can quite appreciate your interest in the great "Pan-American Council for the Prevention of Cruelty to Parents"; but still, Texas, though a delightful state, is a very long way off, and I do think that when the meeting was to be held so far away, you had better have stayed at home and contented yourself with a fraternal epistle.

I admit that it is a reform greatly needed. All movements, however good they may be in themselves, are sure to run into extremes. The movement for children's rights has in some cases been carried too far. In some of the homes where I visit I have known the young people treat their parents with a cruelty which is simply oppression. And there is a good deal in your plea, that it is especially those who, like yourself, have never suffered in this way, who should take the matter up. Still, my dear father, looking at it from a plain business point of view I think you made a mistake in going. If you could only have seen your people! They bore it very well the first Sunday. One or two even said, "Well, your father has really been overworking himself, and a little holiday will do him good!" A pretty "holiday", thought I! Forty-five hours in the cars each way, with two long sessions each day, and evening meetings and Sunday services besides, and you coming home fagged out, and probably with a report to write into the bargain! However, I was only too glad for them to take it in any kindly way. But after you had wired me that they had elected you President and that I must go to Mr. Giessen at the clergy-house and get the best supply I could for another Sunday—I tell you my heart went into my boots, and if I am to have many Sundays like that second I shall be gray before I am thirty. In the first place there were quite a dozen people out for the Sunday from B—n, and who, when they found that you were not preaching that day, turned right round and went off to the East church. But it was our own steady-going old people for whom I felt the most. They didn't exactly grumble. I heard two or three of the men, indeed, as they were standing together, talking rather strongly and I fancied that one of them, if he didn't break the third commandment, at least cracked it. But to hear dear old Mrs. Popples asking if you had come home, and then see the light go out of her eyes,—one felt that, right or wrong, the Sunday was a good deal spoiled for her, and for a great many more. I know that you will say it ought not to be so; and that people ought to go to church to wor-

ship God, and not to hear this or that special man. True; but you have to take people as they are; and besides, I don't think it is all mere itching of the ears for your preaching, it is partly that the accustomed voice and way helps the restfulness of the service. Of course Mr. * * * preached a very fine sermon. In fact, the truth is it was *too* fine. It was on "Protoplasmic Religion", and was one of those great efforts to reconcile science and faith which ministers always seem to think it necessary to preach when they go anywhere for a single Sunday. Little Mrs. Flinders said to me, "Ah! what a splendid piece of metaphysics that was; not that I do not like your father's discourses very much, only why can't he give us something in that style now and then?" and she added that she was sure you could do it if you tried! But the most of the people seemed to go away looking as if they had not exactly had a square meal, and at the conference meeting in the evening there was a general air of discouragement.

However, it is not about this particular absence that I want to trouble you, I fancy you have heard enough about that from other quarters. But it came in as a good illustration of what I wanted to say. I want you to note that saying of Uncle Jenks's, which I quoted in my first letter, that in that North Polar Railroad of his "the profit had all been muddled away in branch lines and local extensions". Father, it strikes me that it is rather too much so in your ministry. I suppose it is very difficult to avoid it, because yours is a rather indeterminate work, anyhow, and everybody who wants anything done that is to take time and to be done for nothing, naturally turns to the clergyman. Of course it was very flattering to you, for the editor of the *Daily Elevator* to apply to you to take up the question of the moral aspects of the circus, and everybody said that the series of articles you wrote were some of the best things that ever appeared in that paper; but still, it was just like having to write another sermon every week, and when you were through with them, and then with the controversy which they raised, I can't help fancying that the circus was about where it was. And when Aunt Jane insists that you must go out in the middle of your busiest morning to open the Woman's Convention with prayer; or when the Anti-tight-lacing League wants you to give up a precious evening to presiding over their anniversary; or when the Mayor insisted that there was no one so well qualified as you to give the address of welcome to the Boojum of Ararat on his recent visit to our city—I know perfectly well the difficulty that you have in refusing. Don't I know the way they approach you, from the old days when I used to be studying my lessons in your library? Don't I know exactly how the one gentleman, or the two ladies, would be shown in, "not wanting to disturb you for more than a moment"—and how I used to admire the way you choked down all naughty words and tried to look as if you were glad to see them, as they gently unfolded the request that you would go on the management of the Asylum for Half-Lunatics, or give one of the addresses—"very brief, not needing any preparation"—at the annual meeting next Thursday week of the "Temporary Home for Destitute Young Couples"? Don't I know the stereotyped phrases with which they always begin, by telling you they "know how busy you are" and "have often said that you ought to have less to do,—but"—and then don't I know by heart all the arguments by which they gradually led up to the conclusion that if you do not grind that one little particular axe of theirs, the half-lunatics would have to be turned loose in the streets (where as you wickedly remarked, there are quite enough of them already), and the poor young couples might be obliged to separate to find work.

And so it has come to pass that (as I heard you mention last week) you are on the committees of five hospitals, seven miscellaneous charities, four colleges—two of them in distant states—four organizations for social reforma-

tion, besides all the clerical, Sunday-school and denominational societies within fifty-miles!

And what is the consequence? Why, that you are always spoken of in public as "the active and public-spirited pastor of the old Brick-church—"; and the members of all the churches round say how fortunate the old brick people are to have you for their minister—and meantime you know in your soul, father, that the people, for all their love for you, are famishing for a little more of you, and that you yourself are worried all the time by a half-sense that you are not doing what you might do among them. You can't give the time to your sermons that you want to do, and have to scurry them off late Saturday nights, on strong tea, and then you feel depressed Sundays from not having had time to do your real best. And I know that last summer you were planning some meetings for our young people, which fell through because you couldn't get the time. Now, father, don't you be vexed at me for this plain speaking. I assure you—as you used to say to me in the corrections of my childhood—that I do it with pain and only for your good, and I am ever your affectionate son.

"—— Co."

JUNE.

What is so rare as a day in June?
Now if ever come perfect days.
—*Lowell.*

Go out to-day and listen with your ear close to the earth, and catch, if you can, some note of the growth of the grasses and the flowers, and you are listening to God. See the tinting of the rose, and you are face to face, as was Moses in the story of the burning brush, with Deity.

M. J. Savage.

A PARABLE.

"Oh, Papa!"

A little restless cry at midnight! In three seconds I am by a crib in the adjacent room. A moonbeam strays through the shutters that I closed last night.

Dear little Dimple, there she lies, asleep, but not quite comfortable; hence the restless cry. Draw up the warm blanket—turn the smooth sheet—slip it beneath the little chin. A start, half waking; a dim recognition of the famil iar hand—then the happy words: "Oh, Papa!" Contentment and deep sleep again!

A simple incident, well known by every parent in every generation; and yet to me that start in cold and solitude; the groping query; the "Oh, Papa!" and the deep content, seemed like a revelation. It recalled to me those "songs in the night" by David sung, and that glad soliloquy of Jesus, "Father, I know that thou hearest me always."

This tie of child and father, old as the race, yet new as the day, is it not Creation's perpetual parable, a manifest interpretation of the fatherhood of God? Does it not make plain to common sight the great problem, Whence came we and whither do we go? S. C. P.

THE BOSTON ANNIVERSARIES.

The week opened with bright, beautiful weather, and there was a good attendance at the very first meeting—the daily, early morning service at King's chapel, led by Rev. S. S. Winkley. Then came the "Ministerial Union" in the Arlington street vestry, where about ninety ministers assembled, and Rev. S. R. Calthrop, of Syracuse, read a paper on "God," illustrated by many of the wonderful scientific truths with which, as an eager student of astronomy, he has become familiar, and lighted up by flashes of almost prophetic power.

In the afternoon most of the ministers gathered at Rev. Brooke Herford's, where several hours were spent in pleasant social intercourse, the "Boston Association" of ministers being the host, and receiving all the visiting brethren.

Meanwhile the sisters were holding, in the church of the Disciples, the annual meeting of the Women's Auxiliary Conference, of which an account is given in another column. And in the evening many went to the Women's

Suffrage meeting in Tremont Temple, where Frederick Douglass formed a strong attraction.

Tuesday was the day given up to the American Unitarian Association, and after the morning devotional meeting—which was attended by an unusually large number, and led by Rev. W. I. Lawrence, of Dorchester—the annual business meeting of the Association was held in Tremont Temple. The floor of the great hall was reserved for delegates, and a larger number of these were present than ever before. Governor Robinson made an opening address, not long but of striking dignity and power, and was very warmly greeted, the more so from appreciation of the public spirit which led him to be present with the shadow of his father's death, only a day or two before still upon him.

The annual report read by the secretary, Rev. Grindal Reynolds, was too long for me to give even an abstract of it. It spoke of the completion of the new building, with a special tribute to the two honored men, Charles Faulkner and H. P. Kidder, to whom more than to any others the building is due, but who had neither of them lived to see its completion. The general work of the year was then described; $11,000 more than the previous year had been contributed by the churches, 214 Societies having contributed, a larger number than ever before in the history of the Association. The work for the Indians and for Southern education has been placed under the care of a new officer, General Marshall. The Post-office Mission was described, and the appointments of several state and district missionaries, especially of Rev. C. W. Wendte to the Pacific coast, while the treasurer's statement, which was circulated on a printed sheet, showed that a large amount of help had been given in the various sections of the country.

Then a letter was read from the British and Foreign Unitarian Association promising a portrait of Dr. Martineau for the new building, and introducing as an English delegate, Rev. John McDowell, of Manchester, who at a later period of the meeting was called upon to speak, and conveyed in an interesting and eloquent address, the warm greeting of the Unitarians of England. A letter of greeting was also read from the Unitarian Consistory at Klausenberg, signed by bishop Ferencz.

The Rev. Brooke Herford was then called up to speak to a resolution affirming the greatness of the opportunity for Liberal Christianity, and calling upon our parishes to support our missionary work more liberally. Mr. Herford spoke of the advance of religious thought which has been made so much of. There is such an advance, but he urged that it is just enough to assure us that we are right *in* our work, not enough to be any substitute *for* our work. The liberalism is in a few of the great social centers; over the country the old orthodoxy is preached much in the old way. Why, look at average orthodoxy as it has come out in the refusal of the Minneapolis ministers to endorse Kristofer Janson's appeal for his ruined church, destroyed by the recent tornado. One of them said that church had been built by Boston infidels, and they might rebuild it. Boston infidels, such men as James Freeman Clarke and Henry P. Kidder! It was this kind of thing which made him long to have our simple Christianity more widely and thoroughly preached. And he wanted it preached "straight." They meant religion, and he would have it called religion. Some friends seemed to think that they would widen their fellowship by putting religion in the background and putting forward a few great ethical words. It was not that these men did not believe in religion, or did not stand for religion. They did, but they seemed to imagine that it would be more acceptable to weak sceptical digestion if called "ethics." He did not believe it for a moment. The way to win outsiders to religion was not to seem to make little of it, but to show that they made much of it. Let them stand for religion first, last and all the time, and then leave their doors open and let their fellowship condition itself. Now, when their great thoughts

of religion were more certain than ever before, when even science was spelling its infinite and eternal energy with a capital "E," let them go forward more firmly and earnestly than ever and help the life of their time.

Then up stood Rev. Carlton A. Staples and proposed that they should not confine themselves to *words* for brother Janson, but take up a collection there and then, which was straightway agreed to and done, $412 being contributed, evidently very gladly and willingly.

Then Rev. E. E. Hale was called upon to voice the deep feeling of the association for the loss of Mr. H. P. Kidder. A beautiful address he gave, speaking from long and intimate friendship. The secret of Mr. Kidder's power was in the simplicity of pure religion, and the central wish of the man was that pure Christianity might be the working force of the world. Perhaps the most characteristic thing he told of him was, how in 1865, about the poorest time for the Unitarian Association, when only some $4,000 a year was being raised for it, a meeting was held to start a stronger work, and it was moved that $20,000 be raised. Mr. Kidder stood up and simply said, "Mr. Chairman, it is often easier to do a great thing than a small thing. I move that we raise a hundred thousand dollars," and it was done.

The officers for the year were reported by the committee on voting—the same as the list offered by the nominating committee some weeks ago. Then, after some little discussion, a resolution was passed, on the motion of Dr. Clarke, that hereafter the nominating committee select a list of double the number of directors required to be actually chosen, send the names to all life members and delegates whose address should be furnished by the 15th of May, and then finally submit to the annual meeting those whom these voters may have chosen.

Rev. C. F. Dole also offered a resolution suggesting that the directors of the association should, after a period to allow congregations to make the necessary changes, make no further grants to churches maintaining the system of pew ownership. But it was late, and there was evidently a good deal of difference of opinion, and so when a layman interposed a motion to adjourn, it was incontinently carried and the matter passed by.

In the afternoon a very large audience assembled, and a series of very strong and interesting addresses were given on the question of a liturgy, by Revs. F. B. Hornhooke, T. C. Williams, E. A. Horton, H. Price Collier, H. W. Foote, all more or less strongly on the side of a liturgy, with some strong modifying arguments, rather on the other side by Revs. J. W. Chadwick, W. O. White, C. G. Ames and Dr. J. F. Clarke.

OPENING ADDRESS AT THE WESTERN UNITARIAN CONFERENCE.

DELIVERED BY THE PRESIDENT, JOSEPH SHIPPEN, ESQ., CINCINNATI, MAY 12, 1886.

Friends, our Western Unitarian Conference meets to hold its thirty-second session. It was in the early May of 1852 that the Conference was organized and held its first meeting here in Cincinnati. Its conception and origin were largely due to the inspiring zeal of Rev. Mr. Livermore, who was then the loved pastor of the Unitarian Society of this city, as he is now the loved and honored president of our Meadville Theological School; and we welcome his presence with us to-day as delegate from the Meadville church.

That first meeting of our devoted ministers and earnest laymen was a notable event in the history of our liberal faith in the west. And if all the glowing hopes and anticipations were not destined to fulfilment, a bond of sympathy and co-operation was established leading to a goodly fellowship among our churches, and a missionary spirit was engendered; of which bond and spirit we are the inheritors.

Limitation of time precludes a longer retrospect, but he who would attain wisdom and usefulness in directing the counsels and plans of our Conference for the attainment of the highest spiritual ends in the future, may well study and ponder the history of the origin,

development and progress of our organization for the last third of a century. We have not outgrown, we cannot outgrow, the need of the lamp of experience to guide us on our way. The hopes and anticipations that attended the formation of our Conference are still our inspiration for the future. Problems have changed, and there has been development and growth of liberal ideas; and even so it will be in the coming years. A belief in religious and spiritual progress is one of the undisputed tenets of our faith. And who so bold and confident among us as to assume to set a limit to such progress in love and truth! Eager are we even now to claim the gifts of prophecy and forecast the coming glories by solving the problem, "What is to be the religion of the future?" Confident that the tendency is ever towards the higher and truer and better we would antedate the revolving years to grasp and absorb in our minds and hearts even now the ultimate highest truth and spirituality attainable.

But from prophecy of the future as from contemplation of the past, we are called to the duties lying immediately before us in the life that now is. Within the period of our Conference the crime of African slavery has been washed away in tears and blood, but humanity is still enslaved in the bonds of ignorance, intemperance and selfishness. While England is earnestly wrestling with her difficult Irish question, America is confronted with the gigantic problem of the just protection of capital and labor. Our boasted progress in science, wealth and civilization finds dark contrast in the destitution and intellectual and moral degradation of so many of our fellow beings around us. The laws and social tendencies that have combined to produce the existing state of society are far from perfect. There must be a broader and more magnanimous recognition and regard of the rights of others, and application of the legal maxim, *sic utere tuo ut alienum non laedas.* The aversion of great and dangerous social revolutions can be secured only by the control of selfishness through the practical application of the golden rule and the spirit of altruism. How can one love God whom he hath not seen if he love not his brother whom he hath seen?

At the present session of our Conference we are to have presentation of some of these great social problems. Would that we had with us Doctor Mayo, so long pastor of this society, and identified with the religious and educational interests of Cincinnati, to tell us with his eloquent voice of his consecrated ministry of education in the South. The subject is of such profound importance, I suggest we may well give expression to our interest therein by a resolution approving the recent action of our American Unitarian Association in establishing as a branch of its work, a bureau of southern education.

But deep as is our interest in the social questions and reforms of the day, the primary object for which our Unitarian churches exist, and for which this Conference stands, is *religion.* While we fully adopt the word rational as applicable to our faith, and are ready to follow wherever truth leads, we do not enthrone the mind over the heart. The religious feelings and sensibilities of the soul are the signs of the divinity that stirs within. That individuals with different inherited tendencies, temperament, education and experience, should think and feel entirely alike is impossible. The appearance of such a result simply indicates that one or the other has ceased to think or feel independently. That marked differences of thought and opinion exist within our Unitarian ranks has always been recognized—even as analogous differences are found in all the other denominations—but there has been found among us a broad sympathy and warm fellowship based on common acceptance of general truths and common aims. Nor is immutability a characteristic of our liberal faith, any more than uniformity. We believe in religious progress, and we generally accept the application of the method of evolution to religion. But the theory of evolution is that of gradual development and slight differentiation, not admitting of sudden

great breaks of continuity. So natural and true religious evolution in the heart and mind, either of an individual or of a denomination, admits of no sudden changes overturning antecedently established affections and convictions, and supplanting them with others at total variance.

The streams of water that course in usual channels through the valleys, making them the happy abodes of men, are ever changing their beds and banks through their natural rise and fall, shifting currents and counter currents and eddies, on their way to the sea. But when extraordinary floods burst the banks, and by sudden overflow deal destruction and devastation to the inhabitants of the valleys, distraction and woe supplant the former peace and joy.

If I am on debatable ground dangerous for a layman to attempt to tread, I confess, friends, my deep interest in the tendencies and problems existing among us, my earnest solicitude for a firm maintenance of the cordial fellowship and co-operation that inspired the organization of our Conference, and has been the chief factor in its usefulness through the past, and constitutes the chief reason for its existence in the present and future.

It is by the emphasis of our points of agreement and by avoiding to press our differences that harmony is to be preserved. Thus and thus only can the unity of the spirit be maintained that we may labor together to build up the kingdom of God in our hearts and on earth, and to hasten the foretold day when peace shall flow down our streets like a river, and righteousness like an overflowing flood.

REPORT OF REV. J. T. SUNDERLAND, SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

READ AT CINCINNATI, OHIO, MAY 12, 1886.

It should be borne in mind that your Secretary in making this his second annual report has really only two-thirds of a year—eight months of the twelve—to cover. The arrangement made with the American Unitarian Association at the beginning of the year was, as most of you are aware, that I should be at the service of the national body four months of the year, in return for which service $1,000 of my salary should be paid out of the national treasury, leaving $1,500 to be paid by you. This arrangement has been carried out, and so far as I can see, with in every way good results.

Let us at once take a rapid glance at what my work as your servant for this two-thirds of a year which belongs to you has been.

PERSONAL WORK OF THE SECRETARY.

Your Secretary has been at his office desk in Chicago on an average, this year as last, about three days in five, and out on the field about two in five; he has preached every Sunday of the year but two aside from his vacation,—and, besides, has furnished supplies to churches five other Sundays without expense to the Conference; has traveled on Conference business 18,560 miles, besides about 5,500 miles on Unitarian Association business; has attended and taken part in all the local Conferences held in the west during the year, seven in number; has assisted in one grove meeting (at Shelbyville, Ill.), one installation (at Unity Church, Chicago), and three ordinations (at Midland, Mich., Bloomington, Ill., and Iowa City, Iowa); has had charge of the supplying of three pulpits without pastors—one (at Grand Rapids, Mich.), for four weeks, one (at Ann Arbor, Mich,), for five months, and one (at Milwaukee, Wis.), for six months; has organized and carried on services four Sundays (partly himself and partly by the aid of others) in a town in Illinois (Warren), where there had never been Unitarian services; made a missionary tour of twelve days through Missouri, Kansas and Nebraska, and another of ten days through Minnesota, Northwestern Iowa and Dakota; co-operated very considerably with four of our state missionaries in their work,—filling preaching engagements for them, etc.; visited 25 out of our 60 western churches, and spoken in their pulpits; helped one of our burdened churches

(that at Keokuk, Ia.) raise its church debt; assisted a little knot of Unitarians in an isolated town (Rock Rapids, Ia.) to establish a book club of 25 of our best Unitarian books to be loaned free in the community for missionary uses; got a plan of a cheap church, tasteful and well adapted for our purposes, prepared in Boston for our use in the west; corresponded with seven young men about going to Meadville or Harvard to study for our ministry; corresponded with eleven ministers of the orthodox bodies who have made known to me their wish to join the Unitarian army; advised with eight churches (at Manistee, Midland and Grand Rapids, Mich., Madison, Wis., Minneapolis, Minn., Beatrice, Neb., St. Joseph, Mo., and Topeka, Kansas,) about plans for new houses of worship; arranged a preaching tour through the west for Rev. Brooke Herford, in which he spoke in ten different places; assisted in looking up new rooms for the Chicago headquarters, and in getting the same fitted up, and in moving; helped in securing supplies for 35 different pulpits, 16 of these having in view permanent settlements; rendered assistance to 46 different ministers, securing or endeavoring to secure settlements or supply work for the same; sent away by mail or distributed personally in my journeyings over the west some thousands of Unitarian tracts; performed the by no means slight labor necessary to be performed in connection with the various board meetings of the Conference, and especially in preparation for the Conference annual meeting; and carried on the large, many-sided and in many ways responsible correspondence which the Secretary's position involves, touching almost every interest of Unitarianism in the West—a correspondence averaging between 140 and 150 letters a month.

In addition to this I have within the year, as you know, done a considerable part of the work involved in the establishing of the new denominational monthly which we now have among us, THE UNITARIAN. I need hardly say that I regard this as the most important part of my year's labor,—something which would, in my belief, fully justify, and more than justify, all the expenditure which the maintenance of my office has involved, even if nothing else had been accomplished, for we now have this new instrumentality for the dissemination of a positive, constructive, Christian Unitarianism, going already to 5,400 subscribers, west and east, south and north, and beyond our own land. However, I have to say that the establishment of the UNITARIAN has been accomplished without employing for that purpose any of the time due from the Secretary to the Conference. I do not think an hour of Conference time has gone into it; indeed, I think you will all readily see that the work which I have already reported to you as the result of my eight months' service rendered you in office and field, has been such as could not do otherwise than make of itself a crowded eight months. The way I have been enabled to establish and carry on the magazine has been by working over-time, by employing largely the assistance of my wife, not only upon the magazine, but in my Conference correspondence, and by placing the business management of the paper from the very first, in the hands of the publishers.

I do not say this as indicating that I think it would have been improper if I *had* employed a reasonable amount of Conference time in doing this kind of denominational work, as I think few, if any of us, felt it to be improper for a former secretary to employ some of his time is a similar way. However, wishing to avoid ground for possible dissatisfaction on the part of any, I have chosen, as I have said, so to manage as to give the Conference full time and a full *quantum* of labor on the regularly established lines of the secretary's service.

THE GENERAL WESTERN WORK.

I pass on now from this glance at my own year's work, to a rapid look at a few things worthy of notice on the field. This ground will be to some extent covered by the reports of the secretaries of the Women's Conference and the Sunday-School Society, and especially by

the reports of the state missionaries or ministers-at-large; still I aught to say a few general words about it here.

First of all, the year has brought us some misfortunes, as they seem to us. Miss Sallie Ellis of Cincinnati, the honored pioneer of the Post-office Mission, has been called to lay down her work.

Several esteemed ministers are gone from our western pulpits—Batchelor, Gordon, MacCauley, Abbott, Lyche, Powers.

One of our states, Michigan, has found itself compelled to give up, for the time being, the support of its state missionary, after having supported one for some years.

The Colgrove Book Co. in Chicago, which was regarded as an important adjunct of our head-quarters, has retired from business.

Rev. Kristofer Janson of Minneapolis, has had a second church levelled by a tornado.

However, these clouds on our horizon are not without their "silver lining". Miss Ellis' spirit has fallen upon many who are taking up her work, not alone in Cincinnati, but in all parts of the West.

The ministers who have left our western pulpits have gone for the most part to labor in other fields; while into the west have come other laborers, as many in number as have gone—Milsted of Chicago, from Taunton, Mass.; Daniels of Midland, Mich., Hoagland of Greeley, Col., and Miss Murdoch of Humboldt, Ia., from the Meadville Divinity School; Waite of Janesville, Wis., and Roberts of Grand Rapids, Mich., from the orthodox bodies.

Michigan's surrendered state missionary, Walkley, has gone to the growing city of Manistee in the same state, and organized a society which is going forward strongly, with a fine new church edifice in prospect for the near future.

The line of Unitarian books formerly carried by the Colgrove Book Co. in Chicago, is now carried by the Western S. S. Society, so that now the facilities for supplying our literature from that city are practically as good as they ever were.

And finally, Brother Janson's disaster is touching hearts and opening purses, so that we may be certain he will have his church rebuilt and finished, and the last state will be better than the first.

But this is not all. Besides these bright bits of silver lining to clouds, there is other light in our sky. In certain important respects the year has been one of marked prosperity.

First I mention a bit of good fortune which has fallen to the Conference from a quite unexpected source: a gift of $3,000 has come into our treasury from the trustees of Rev. O. B. Frothingham's Independent Society in New York City, being a part of the proceeds from the sale of property owned by that society at the time of its dissolution. May this fine golden egg thus unexpectedly laid in our Conference treasury nest, be the first of many golden eggs, of bequests and legacies from many sources—to develop into noble enterprises for the spread of Unitarianism in the West.

But most of our prosperity during the year has been of a more solid kind, I trust, than that which comes from good luck. It has been of a kind won by intelligent, devoted hard work.

The past year of the conference has been pre-eminently a *building* year. One church—the beautiful stone structure at Madison, Wis.—has been finished and dedicated. The basement story, or vestry, of another, that of the Scandinavian society in Minneapolis, has been completed within the year, and we have now in the West no less than eight other churches in process of erection, namely: One at Topeka, Kan.; one at Helena, Wis.; one in Minneapolis, Minn. (belonging to Mr. Simmons's society, making, with Mr. Janson's, two in that city); All Soul's Church, Chicago; a church at Midland, Mich.; one at Manistee, Mich.; one at Grand Rapids, Mich.; and one in St. Joseph, Mo.—in all ten churches built or building during this year. And then, besides these, steps are being taken toward building in four other places, viz.: In Kansas City, Mo.; Beatrice, Neb.; Denver, and Greeley, Col. So that there is this year building activity—either build-

ing actually going on or preparation for building being made—in no less than fourteen western places. This is, of course, something very extraordinary and most gratifying.

But if the past has been eminent as a building year, it has also been a year of excellent prosperity in the way of *church organization.* Churches have been organized since last May in Midland and Manistee, Mich., by Mr. Walkley ; in Richmond, Ind., by Mr. Jennings ; in Beatrice, Neb., by Mr. Hastings ; in Moline, Ill., by Mr. Judy ; in Union City, Pa., by Mr. Mason, of the Meadville Divinity School—in all six. Or, if we add the church in Sioux City, Iowa, which, although organized by Mr. Clute before May last, did not come into full organic activity until after May, and which is here for the first time reported, we shall have for the year seven new churches. Nor does even this quite cover the ground. Rev. N. C. Earl sends me word that he has gathered together a society of twenty or thirty families, at Gilmanton, Wis., and that they have got a little church built. And in Colorado Miss Norris has beginnings of churches established in Longmont and Fort Collins. So that we have for the year no less than ten new movements—seven of them already organized churches. This is certainly most encouraging. It has all been quiet work ; it has attracted little attention, but it seems to be for the most part work which will be likely to endure.

Besides this excellent prosperity of the year in church edifice building and church organization, there has been among us a healthy activity in many ways, and some progress. Our State Missionaries never worked with greater zeal. Our college town missions have all had a prosperous year,—Madison, with its new church, has had a year of exceptional prosperity. An exceptionally large number of young men seem to be considering the subject of entering our ministry, and somewhat more orthodox ministers than usual are reaching out longingly after our freer Christianity. The national Church Building Loan Fund has been doing a most excellent work. Indeed, it is to some degree owing to this that our extraordinary revival in church building in the West has taken place. The new Unitarian Building in Boston, now almost ready for dedication, is something which, although so far away, we have in the west felt the good effect of all the year, in an increased sense of the permanency of our cause and our institutions.

Valuable additions have been made to our denominational literature during the year, both east and west—additions of both books and tracts. The new periodical, already mentioned, THE UNITARIAN, adapted especially for missionary work, at a low enough price to enable it to go everywhere, has come into existence. And finally, the Post-office Mission has been working with more strength, system and effectiveness than ever before.

I am sure that this glance at what has been accomplished since our last anniversary, must make us agree that the year past has been one that we may well be thankful for, and that should send us forward to the future with courage and hope.

It only remains to me now to make a few practical suggestions as the result of my years' thinking, observation and experience.

Looks backward over the past are useless and worse if they make us complaisant and self-satisfied. They are good only if they make us humble, while yet encouraging us and sending us to our work again with fresh consecration—feeling anew how good the work is, and how well worth doing joyfully and wisely and with our might.

What can we do to make Unitarianism in the west more prosperous?—this Conference more valuable? our churches more effective for purposes of life? our personal religion more a thing of power? what to carry our gospel of reason, of hope, of God's everlasting love, to the people—all the people, high and low, rich and poor, good and bad, in this great western land?

In attempting to say anything in the direction of an answer to these ques-

tions I certainly claim no monopoly of wisdom. I do not even know that I have any wisdom at all in the matter; I only know that I have thoughts which *seem* to me true and important. It is for me, therefore, to give you these, and for you to judge for yourselves concerning their value.

CO-OPERATION WITH THE AMERICAN UNITARIAN ASSOCIATION.

First I wish to speak of the relation of the Conference to the American Unitarian Association. I began my report by reminding you of the alliance made at the beginning of the year between ourselves and the national body, whereby one-third of my time and service for the year became due to that body. And I said that, so far as I am able to see, the arrangement has worked well. As you all understand, the A. U. A. has large interests in the west. Most of the new churches organized among us are assisted more or less by it during their infancy. Few church edifices are erected without its help. From its treasury come an important part of the funds necessary to carry on the missions at our college towns, to support our state missionaries, and to do the missionary work of the west generally. The amount of money now being expended in the west annually for missionary purposes is, if I am not mistaken, some fifteen or sixteen thousand dollars. The wise expenditure of this sum requires, of course, much labor and care—much attention of somebody actually in the west, and at liberty to go from place to place and look after matters as demands may arise. It is mainly to this work that the four months of my time owned and paid for by the A. U. A. the past year have been devoted.

But of course it is easy for all to see that this work, while in a sense distinct, and under the immediate direction of the national body which furnishes the funds to carry it on, is yet in another sense our work: it is the A. U. A. side of the common work, of which ours is simply the Western Conference side. How perfectly the one supplements, or ought to supplement, the other, in how many ways one merges into the other, to how large an extent they are, and more and more should be made to be, both one, I pointed out at length in my report last year, and so need not go over the ground again here. Suffice it to say that economy in time, economy in money, avoidance of unnecessary multiplying of machinery, and harmony of general plan and action in the west demand that the Western Conference and the National missionary body should work together as closely as possible. And the most natural point of practical co-operation between the two would seem to be found in the work of some man,—some man carefully chosen by both bodies, to have charge, for both, of these common interests. These interests are already so large, so many-sided, so important, that of course the man to have charge of them should be chosen with great care. Nor is that all. They are interests for which two bodies have responsibility; therefore in selecting the person to have charge of them of course each body should have a voice. The matter has been managed the year past by the National body employing your Secretary a definite portion of his time. But this time-dividing seems unnatural, inasmuch as so large a part of his work is such as cannot be divided, but belongs to both. The natural thing, then, would seem to be to have this servant of the two bodies a man chosen in some way by the two. Neither should wish to force its man upon the other; each surely should desire the other's voice to be heard as well as its own in making the choice. This is only common business fairness and justice; it is only self-respecting equality. I believe the interests of the common cause demand that steps should be taken by us looking toward the serving of the general cause in the west by a man chosen by the western body and the national body conjointly. We, as a Conference, have important interests in our hands; we should have no right to commit their practical management to the hands of a man in whose selection we had no voice. As little would it be just for the A. U. A. to commit the selection of the man to have charge of its large

interests, pecuniary and other, wholly to another body than itself. But it would be perfectly right, perfectly self-respecting on the part of each, and surely most fraternal as well as far-sighted and wise, for the two dodies to unite in choosing such a man as should to the fullest degree possible command the cofidence of both bodies, to be the missionary agent of both bodies for the west.

It may be said by some that for this Conference to allow the A. U. A. to have a voice in the selection of its Secretary would in some way compromise the individuality of this body. I do not think it would. If an arrangement were entered into whereby the two boards, that of the W. U. C. and that of the A. U. A. were made a nominating committee, to nominate this one officer to have charge of this work which the two bodies are trying to do in common, I say to *nominate* him, and then that nomination to be ratified or disapproved by this Conference — that is, the *electing* of the officer to be done by this Conference—I do not see how the individuality or honor or self-respect of this Conference would be disturbed in the least. This arrangement would put us on an equality with the national body; or, rather, it would put us on more than an equality; for that body would have a voice only in the nominating, while we, the younger, smaller body, with little money, would have an equal voice in the nominating, and sole voice in the electing; and every other office of our Conference would be chosen by the Conference alone, and the Secretary, though his nomination would have been participated in by the national body, would still be our officer, would be located in the west, with us, would report to our Conference as well as to the A. U. A., and would all the while plan his work in connection with our Board of Directors.

But, if any members of the Conference felt that such a plan would in the slightest compromise us, it could easily be changed in *this* particular, and then it surely would not, namely: Our office of Secretary could be divided, as such office often is, and indeed as for some years it was divided in this Conference, into the two offices of Secretary and Recording Secretary, or Missionary Secretary and Recording Secretary. For several years Mr. Jones was Missionary-Secretary of this Conference, and others were Secretary. I know I was myself Secretary during the year 1878–9, Mr. Jones being Missionary Secretary at that time. Now something like this arrangement might easily be returned to —a General Secretary, or Missionary Secretary, to be elected by us, on the joint nomination of the Boards of the A. U. A. and the W. U. C.—he to be both our general field officer and the western secretary, or agent, of the A. U. A., that is to say, he to fill the place essentially occupied by the Secretary at the present time. Then, besides that, let the Conference, if it chooses, have its full line of officers, including a Recording Secretary—the latter, however, of course, not to be a paid officer. Thus the organization and machinery of the Conference would be absolutely intact, while we should have provision made,—adequate, needed provision—for carrying forward the important missionary and church extension work of the west, and in a way which I cannot but think would be satisfactory to both the A. U. A. and the W. U. C., and which would at the same time draw the two bodies more and more closely together in spirit and aim. My two years' of experience in this general work as your Secretary, while at the same time doing the work required to be done for the A. U. A., convinces me that some such plan as this which I have suggested is practicable, and one which will solve some perplexing difficulties which are before us in the west. Of course I do not know at all that the A. U. A. would consent on its part to such a plan, as I have conferred with no one connected with it on the subject; yet, knowing its breadth and fairness and its earnest desire to do all in its power to co-operate with the western brethren, I believe it would.

This, then, is the first suggestion I wish to make. I believe the suggestion is one well worth the careful considera-

tion of this conference. I believe such a plan of permanent co-operation with our National missionary body would be financially economical, would strengthen this conference, would increase the effectiveness of the western work of the A. U. A., would command the confidence of the whole denomination, would prevent frictions and misunderstandings, would concentrate, instead of scattering, effort and energy, would unify and strengthen our whole Unitarian missionary and church extension interests in the west.

I pass now to another point of a different character.

OTHER SUGGESTIONS.

I wish to suggest the inquiry, whether we are enough looking upon our Unitarian ministry in the West as a missionary ministry, and our churches as missionary churches? I know from experience that the very natural tendency with a minister in a parish is to feel that if he does his own pulpit and parish work faithfully, and gets his society to make a good contribution to the Western Conference or the American Unitarian Association, or both, once a year, he has done about all his duty. But is that a minister's whole duty? or is it a church's whole duty? I think we should do all we can to cultivate the feeling that all our ministers are missionaries—*must be;* and that all our churches should regard themselves as having a mission to others outside of themselves. I think our churches should engage their ministers and pay them with the distinct understanding that they are not expected to let their light shine only inside the "bushel" of the church, but outside as well, on every candlestick of opportunity they can find. Most of our churches care for only one service on Sunday. Shall not the time come when every able-bodied minister in our ranks shall have a second service somewhere—in some hall, or school house, or vacant store, or parlor, or poor man's kitchen—somewhere where he can break our bread of life to those who are hungry for it? This I believe is entirely practicable.

Why should not all our ministers plan for this? And why should not each church help its minister in such work, regularly — meeting gladly any light expense it may involve, and co-operating with him in any way in its power in carrying it on?

Another word I want to say. And that is to call attention to the subject to be considered in this Conference this afternoon. Mr. Jones will read a paper and Mr. Clute will give an address and then a discussion is to follow upon the question whether the time hasn't come when a germ of organized Unitarian life ought to be planted, with proper effort *might* be planted, in essentially every community of the West. For one I believe that time has arrived. There is hardly a community to be found now where there are not one or more families who from some source have got a taste of our gospel; and the Post-office Mission is multiplying the number of such families fast. The task now is to get these families themselves to become germs of organic Unitarian growth and self-multiplication in the communities where they are—centers of Unitarian activity: lights on candlesticks. How to do this is one of the great problems now before the Unitarian body. The solution of this problem, when it comes, I am sure will mark an era in the history of Unitarianism in this country.

TAKING OUR STAND—DECLARING OUR PURPOSE.

I come now to the last suggestion which I have time to make, and as it is the last so also I believe it to be most important,—most important practically, in the way of furthering, strengthening and establishing our work in the West. At first it may seem to you a mere theoretical matter; but I assure you that if you will go into the field and engage in the actual work of trying to make our gospel known where it is unknown, and trying to organize and establish new societies which shall have coherence and solidity enough to give any promise of enduring, you will quickly enough find out how practical and vital the suggestion is. What I suggest is this: that at such time as may seem fit, not necessarily now, but at some proper time, and without *unnecessary* delay, this

Conference take steps, and also that our various local Conferences in the West which are indirectly represented here take steps, and that any of our churches, too, which have not already done so do the same, to put themselves upon a basis that shall not be misleading, that shall let the world see clearly and unmistakably what we are all about, and what our organizations stand for—that our societies are really *churches*, that our Unitarian movement means freedom of inquiry perfect, and rejection of all creeds absolute, and a religion of character unconditioned, but, that it *also* deeply means *God*, according to man's highest possible thought of God, and *worship* according to man's noblest thought of worship, and *faith* in the *immortal destiny* of *man's spirit*, and allegiance to the great spiritual ideals of life and love and duty which shine in such surpassing brightness in *Jesus*. I say I urge this in the interest of the practical, missionary effectiveness of our work, and its organic coherence and permanence; as I also might well urge it in the interest of historic continuity, and of fidelity to the traditions of our body which are all unequivocally theistic and Christian. I would not have anything done hastily; I would have whatever is done, done with due deliberation, and in the wisest manner possible—done in a way to embody the maturest judgment of the largest number of our western people. But I am convinced that there is nothing else whatever of so great importance to our Unitarian cause in the West now, as some wise, careful, strong step in advance, to remove the uncertainty and misunderstanding that prevails in the public mind concerning us, to let the world know that we have a religion, a real religion, that lays hold upon head and conscience, and will and heart, and to help ourselves to realize more deeply among ourselves, the great things we do, or should, centrally and mightily mean. We have a gospel that is its own witness, for it is the very truth of God *in man*—nothing can resist it only ignorance of it. It is surely our duty, then, to lift up the banner of it high, and in clearest light, so that all men may see, and none may be mistaken.

What would I have the Conference do? Anything to abridge our liberty? Surely you must know me well enough by this time to be aware that I would be the very last man of us all to consent to the slightest interference with our freedom. But he is not freest in the State who lives regardless of law, but he who most perfectly obeys law. So in religion that body is most free that most perfectly owns and obeys its allegiance to God and the highest spiritual things.

Would I have this Conference do anything to interfere with the full independence of our churches, and the perfect operation of the Congregational system under which we have had our development? To be sure I would not. I would have our church independence and our Congregationalism defended and guarded at every point. But Congregationalism does not forbid a religious conference to declare its *purpose* to be a *religious purpose*. The independence of our individual churches does not require this Conference to go on without an adequate and declared aim.

Would I have the Conference take action to limit its fellowship? Most assuredly not. I have no wish for this organization to *touch* the question of fellowship, to limit it or to enlarge it, or in any way to pass upon it. That is a matter which in my judgment should be left wholly to regulate itself according to natural affinities and on principles of rational and natural co-operation. What I ask is, for this Conference to declare its *purpose*—what it *exists for*—for religious objects, or not? Does it exist for ends of Christianity, or theism, or worship? or only for ends of ethics? *That* the Conference not only may properly declare, but is bound on every principle of even business straight-forwardness and honesty, to declare. *That* the people of the West have a right to know and desire to know. It is only that, *just* that, that I trust this Conference will give its attention to.

Would I have this Conference adopt a creed? This is a strange question to be asked here. You all understand how thoroughly with you all I am in my rejection of creeds, in the historic and

proper sense of that word. I do not want and would in no case consent to a creed. But what I urge has nothing whatever to do with creeds. The Free Religious Association of the East puts forth its platform of Free Inquiry. It is a noble platform, and nobody mistakes it for a creed. The Ethical Culture movement puts forth its platform of free inquiry *plus* Ethical Culture. This is a platform nobler still, because it adds a second noble thing. And yet nobody mistakes it for a creed. Now what we want is just to put forth our Unitarian platform, adding the *third* noble thing, namely, *worship*—the thing, which, added to the free inquiry and the ethical culture, lifts the Ethical Culture Society up into the Unitarian church. And surely nobody should mistake this platform any more than the others for a creed. No, brothers, it isn't a creed we want, *any* of us. It is a platform—a platform that shall bravely, clearly, strongly say to the world the great things we mean—*all* the really *vital* things we mean. It is a banner, up in the light, where every soldier in our little army can see it and catch inspiration from it;—and, where the hosts of the foe, too, can see, even from afar, the beauty and the splendor of it: a banner not mutilated, as the flag of our nation would be with half of its stars left out, but a banner that shall have *every* star of our great *essential* Unitarian *faiths* — freedom, fellowship, character, *God*, *worship*, *immortality*, the *Christian life*, ALL shining in its field, not one member of the divine constellation wanting.

We can, as a conference, adopt such a platform if we will. It is a perfectly easy, rational, natural, straight-forward, business like thing to do. It is exactly what has been done scores and hundreds of times in Unitarian bodies similar to this, west and east and in England. We can with perfect propriety and with perfect loyalty to every principle of Unitarianism, lift above us such a banner if we will—such a noble, such a conquering banner. So can our local conferences. So can our churches. And we should all be the freer for it—the freer to work out our proper destiny. And how it would clarify our own view of what our destiny is! And what a new vision it would give to the world of what our destiny — marching and fighting under the banner of such a matchless faith—must be!

And now I leave this matter with you brethren. I am simply trying to plan with you all for the common good. But I believe that some such clear, outspoken, brave stand-taking as I have urged, on the platform of what most, or all of us have really at heart, but have been for some time past so strangely reluctant to say out in any commanding way to the world, is what we next need, and deeply need. Until we take such a stand we should not be surprised if many regard us as faced nowhere, and as having only a secondary interest in religion; nor should we wonder if organization among us is little more than an empty name; nor if our work lacks cohesion, and tends to fall to pieces nearly as soon as accomplished; nor if we seem to be forever pressing forward and arriving at no goal.

Such a stand would give our whole work and movement definiteness, organic unity, significance. We should then understand ourselves; and the communities around would understand us. We should feel we had a real and noble mission: one worth laboring for, and sacrificing for.

Furthermore, such a stand would give us the strength of a felt historic connection with the Christian past. It would put us in line, too, with the great Christian host, which, spite of its theological divergencies from us at important points is yet marching, toiling, fighting by our side to-day.

Such a stand would make our Western Unitarianism one with that Unitarianism for which the American Unitarian Association stands, one with that for which the National Unitarian Conference stands, one with that for which the National Association of Great Britain stands,—one indeed with the Unitarianism of the world. It would also make Western Unitarianism one, once more, with the Unitarianism

of its own past; for you all understand that for twenty-eight out of the thirty-two years this Conference has been in existence, it stood distinctly on the platform I urge,—a platform of clear Christian theism. Such a broad, firm platform restored would give us once more a basis for unity and harmony among ourselves such as we had before it was disturbed—and harmony too, with the whole Unitarian body everywhere. And finally, and very important to be considered, it would give confidence and strength in all our missionary and advance work: those called upon to contribute money for missionary and church extension purposes, would then feel that they were asked to give for something which had foundations and would endure.

For further consideration of this subject I refer you all to a pamphlet which I have recently published, and which you will find copies of on the table in the vestibule of the church.*

You have here, then, brethren of the Conference, my second annual report of the work which during the year just closing I have been privileged to do for the cause we are all in common trying to serve, together with a rapid glance over the field at the general outcome of the work of all our band of toilers, and some suggestions which seem to me important in view of the future.

In these suggestions I have embodied some of the most careful results of my experience, observation, reflection. As the various meetings of this anniversary which calls us together go on, you too will present in one form and another your best thought and wisdom. Let us hope and earnestly pray that out of it all may come the wisest planning and the noblest incentive to effort for the year—and for the many, many years of service of God and truth and humanity, which we trust are before us. All of which is most respectfully submitted.

Pope Leo's autobiography, which is announced to appear in the summer of 1887, is first written in Latin and translated into various tongues. It is said that the publishers of the work expect to print two million copies.

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* "The Issue in the West"

ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

HELD AT CINCINNATI, MAY 11–14, 1886.

Strikes, floods and long distances all worked against the anniversary gathering in Cincinnati, so that the number present (between 80 and 90 delegates) was much smaller than usual. However, enough were present, and present with earnest enough purpose, to make the meetings in some respects strong. The ride to Cincinnati was through a fairly enchanted land, the whole region of Southern Ohio being arrayed in an almost June dress, so far advanced was the season.

The greeting awaiting all on their arrival at their place of destination was most cordial, as was all the hospitality of the week. Most of the ministers and many lay delegates arrived on Tuesday morning, though the conference proper did not begin until evening At 10 A. M. a meeting of the Board of Directors was held, and at 2 P. M. a minister's meeting, so-called, but open for general attendance and for remarks and discussion on any subject uppermost in the minds of any. On request, Mr. Utter, of Chicago, presided, and made a brief opening address, taking for his theme Unitarian Fellowship. Mr. Clute and one or two others made efforts by addresses on missionary and practical themes to lead the general thought in those directions, but without success. The thought of fellowship seemed to be in many minds, and so in that channel the speaking mainly ran. Mr. Utter's position was that Unitarian fellowship is something which should be mainly left to take care of itself—a position with which most, with their different interpretations of it, seemed to agree. However, the subject of a limited or unlimited, a theistic or an ethical fellowship was discussed, and with much fullness by six or eight of the brethren—the speaking, especially that of Mr. Gannett, centering largely upon the pamphlet of Mr. Sunderland, "The Issue in West," published the latter part of the week before, and circulated, or to be circulated, among the churches, which some interpreted as being a plea for a limitation of Unitarian fellowship. The discussion, was closed by Mr. Sunderland, who stated his position as not one for a limitation of fellowship, or for doing anything with the matter of fellowship, only to let it alone. He would simply have Unitarianism plant itself upon a basis of broad, undogmatic, yet unequivocal

Christian theism, with worship as central and necessary in it as freedom, and then leave all matters of fellowship to regulate themselves, as *then* they could and would properly and safely.

In the evening the conference proper opened with a sermon, rich in practical wisdom and lessons for the heart and the life, by Rev. Chester Covell, of Buda, Ill., who had chosen as his theme, "An Experience of Thirty Years in the Western Ministry." After the sermon the delegates and friends met for half an hour of social hand-shaking and renewing and forming of acquaintance, in the parlors below.

On Wednesday morning the Conference held its first business session. Rev. A. G. Jennings was chosen Ass't Secretary. The President made an address, and the Secretary read his annual report, both of which will be found in the columns of this number of the UNITARIAN. The report of the Treasurer, Mr. Udell, showed that the expenditures of the Conference for the year had been $2,681, the receipts not being enough to cover the same within some two hundred dollars. This deficit was quickly made up on the spot, and the Conference stood clear of debt.

By special order of the Directors, the afternoon was devoted to a discussion of the last recommendation made by the Secretary in his report, that the Conference take steps looking toward placing itself upon a Christian or theistic basis, by declaring its *purpose* or *aim* to be the promotion of a religion that should include as essential at least *belief in God* and *worship*. It will be impossible with our limited space to give an account of this discussion, which, besides the main subject, took in, also, many side points, showing an especial tendency to diverge to the subject of fellowship. Two or three important resolutions were introduced, which, however, as they came up again at a later session, will be given in connection with that.

The next session of the Conference was on Thursday morning, Wednesday evening having been occupied by the Sunday-school Society. First in order came an excellent paper by Mrs. Learned, which we report in connection with the Women's Conference. Following came a paper by Rev. C. R. Eliot, of Dorchester, Mass.—earnest, wise, strong—on "Temperance Work in our Churches and Sunday-schools." It is printed in a pamphlet and surely ought to be widely read in our churches. We have never heard the subject presented so well, so practically, so in a way to make it one our churches and Sunday-schools can really take hold of. The morning session ended with a devotional meeting, quiet and helpful, led by Dr. Livermore.

Thursday afternoon came the closing business session. The officers chosen were those of last year, except that Rev. J. R. Effinger was made Secretary in place of Mr. Sunderland, who declined to be a candidate. Mr. J. B. Galloway was elected Treasurer in place of Mr. Udell, and two or three new names were put upon the list of Directors.

The main matter of the session was the adoption or rejection of the resolutions deferred to this time from Wednesday. We cannot go into details. Two resolutions were offered of some, but not great, importance. These were, one by Mr. Bixby, about which there was some confusion, so that it was lost without anybody knowing, as we think, exactly why; and one by Dr. Robbins on the subject of creeds and creed-making, as follows:

"*Resolved*, That mindful of our obligation to preserve in its purity the independent congregational system under which we live, under which Unitarianism had its birth, and to which it owes its development and growth, it is inexpedient for this body to assume to formulate anything in the nature of a creed or statement of faith, the determination of such questions being within the rightful province of each independent congregation."

This resolution was seconded by Mr. Sunderland as being entirely in harmony with his position, though it seems to have been offered by the mover as in opposition.

The really *significant* resolutions were three. First, the following from Mr. Clute:

"*Resolved*, That the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity."

This brought the question of Christian or not Christian—Christian in *purpose* and *aim*, not in creed—distinctly before the Conference. After considerable discussion the resolution was lost.

Then Mr. Sunderland offered the following:

"*Resolved*, That, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose as a body to be the promotion of a religion of love to God and love to man."

The mover explained in offering this, that he did it as avoiding the use of the word "Christ-

ian," which is objectionable to some, thinking that some would be glad to declare in favor of a theistic purpose for the Conference who hardly liked to say Christian. Nor did he, nor those with him as he understood them, make any point of this particular *form* of theistic statement. Any other of twenty or fifty that could easily be framed, they would readily agree to. Indeed it was not a matter of form at all, but only of thing. They would be glad to leave the form to the opposite party, if only they would give the Conference something distinctly Christian or theistic.

The resolution was lost by about the same majority as that which defeated Mr. Clute's, the vote standing on each about 20 for and 34 against.

This brought the Conference to Mr. Gannett's resolution:

"*Resolved*, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth, righteousness and love in the world."

Discussed and carried 34 to 10. The significant thing about this resolution was shown to be that it is exactly that which the Conference used to stand upon as its platform in the old theistic days. Mr. Gannett now drops the formerly used theistic expression "Kingdom of God" (drops it because, as he urged before the Conference, the word God is "dogmatic"), and puts in its place the simply intellectual and ethical "truth, righteousness and love."

A further resolution was offered by Mr. Gannett, to appoint a committee to prepare a statement of what is commonly believed among us—believed by a majority of Western Unitarians—such statement to be submitted to the Conference for its adoption next year. This Mr. Sunderland and others opposed on the ground that the Conference as a Conference has nothing to do with personal opinions or beliefs; these belong wholly to the province of the individual. What was asked of the Conference was to define its own *purpose as a Conference*—a thing it was at liberty to do and was bound to do—it should not meddle with the beliefs of persons or the individuality of churches. The resolution was lost. This brought the whole matter to a close.

The debate was full, and for the most part fair and courteous.

Eighteen or twenty ministers took part in it—Blake, Gannett, Hosmer, C. J. K. Janes, J. Ll. Jones, Miller, Bixby, Clute, Douthit, Galvin, Livermore, Milsted, Snyder, Sunderland, Thayer, Judy, Utter, Miss Hultin, Miss Murdock; also among the laity, Messrs. Robbins, Roche, Sprigg, Fry, Mrs. Brotherton, Miss Dunning, Mrs. Sunderland, Mrs. Leonard.

The President, Mr. Shippen, won praise from all by his skill, courtesy and absolute impartiality.

Resolutions were passed thanking the American Unitarian Association for its efficient co-operation in the western work, recognizing the value of Mr. Mayo's service to education in the South, commemorating Miss Sallie Ellis, the "little mother" of the Post-office Mission, and discouraging the slaughter of birds for decorative purposes. Committees were appointed on temperance, and for consultation with the American Unitarian Association regarding the recommendation made in the Secretary's report as to a plan of closer co-operation with that body.

The Conference ended with the evening session. Rev. A. G. Jennings and Rev. J. R. Effinger read reports of their missionaay work in Indiana and Illinois, and Mr. Gannett reported upon publications. The principal paper of the evening was by Rev. J. Ll. Jones, of Chicago, upon "The Unity Church Practicable in every Community." The subject upon which he had been requested to speak was "The Unitarian Church Practicable in every Community." He gave the reasons why he declined to speak upon the latter subject and chose to speak upon the former, and set forth in an able way what he thought such a practicable Unity church would not be and what it would be.

MEETINGS OF THE WOMEN'S WESTERN CONFERENCE IN CINCINNATI, AND OF THE WOMEN'S AUXILIARY CONFERENCE IN BOSTON.

The past month has been a time of rendering account of work done by our denominational forces during the past year. Three weeks ago the Western Conference assembled at Cincinnati, and last week the American Unitarian Association met in Boston, and on each occasion the *women* of our faith also assembled in womens' conferences to render to each other, and to the world, an account of their past stewardship, and to make common plans for future work.

Doubtless because of the place of meeting chosen for the Western Conference, which necessitated very long journeys for most of the

delegates, the attendance at the Cincinnati gathering was smaller than usual, and our womens' meeting was not exempt from the lessened attendance. Not the less, however, did those who came, bring earnestness and zeal. The inaugural address of the president, Mrs. E. A. West, was worthy of the occasion, its key note being that personal religion is the basis of all real and lasting religious work and church life. Out of such personal religion would naturally grow the out-reaching of helping hands to others. And such helping hands we heard about in the reports of the secretary, Miss Le Baron, and several state directors, who told of the work of the post-office mission (some two thousand persons having been reached during the year by the twenty or twenty-five post-office missions scattered through the west), and gave reports not quite so encouraging, of what had been accomplished through religious study classes in our different churches. And then turning to the future, plans were made for the coming year. It was decided to offer, free of charge, to all workers, east or west, as helps in their work, three leaflets prepared by the Women's Conference and post-office mission committee, viz.: I. "Religious Study Classes", by Mrs. E. R. Sunderland, a paper intended to awaken interest in, and give suggestions concerning courses of reading and study in religious history, biography, poetry and philosophy, and to urge this work as an essential part of church activity; II. "Programmes of Study", a leaflet fully described by its name, and containing half a dozen or more programmes with references for class work; III. A tract recently prepared by Rev. A. M. Judy, of Davenport, Iowa, embodying practical suggestions concerning post-office mission work.

During the conference Mrs. George Thornton, of Cincinnati, read a beautiful tribute of love and appreciation to Miss Sallie Ellis, whose long and faithful work in the post-office mission will not soon be forgotten. A paper was also read by Mrs. J. C. Learned, of St. Louis, one of the most active members of the conference, on "The Spiritual Life of the Church",—not, however, before the Womens' conference, but before the general conference. The paper was one singularly wise, sweet, comprehensive, and full of spiritual power.

The conference loses this year its very efficient secretary, Miss Le Baron, much to the regret of those who have known most of her zeal for, and devotion to the duties of her office. But her mantle falls upon a very worthy successor, Rev. Mary A. Graves, who has already assumed her new duties at 175 Dearborn street, Chicago.

An intervening week and a journey of a thousand miles transferred us from Cincinnati, and the Women's Conference of the west to Boston and the Women's Conference of the east. A much larger audience, as we had a right to expect, greeted us in this Mecca of Unitarianism; but, with eyes shut, or with them open indeed, our ears would almost have persuaded us that the two gatherings were one and the same, so similar were the things of deepest interest in each,—whatever difference we may have noticed, if any, being one of emphasis rather than of aim. The Women's Auxiliary met this year, as in past years, in the Church of the Disciples—Rev. James Freeman Clarke's. Miss Abbie May, its honored president since its organization, was absent from her post for the first time,—detained by illness—and her place was filled by Mrs. Hooper, who spoke the word of greeting, of cheer over the year's work, and of hope for the future. No part of the programme was more interesting or inspiring than a paper of statistics which was next given in a joint secretary's and treasurer's report. As we heard of over $4,000 raised during the year, and of the long list of churches that had been helped thereby, in larger or smaller sums, we felt a fresh glow of confidence in the financial ability of women, at least in religious matters. Our eastern sisters had a rich record to make, too, in post-office mission work, and some encouraging records of good results in religious study classes, with a growing interest manifested in various quarters in this latter work. The remainder of the session was given to addresses and papers upon various topics of practical interest. The present writer had been asked to speak upon the theme, "How can we Increase our Zeal in Missionary Work"? and the answer was found in three propositions. (A.) We must acquaint ourselves, by careful study and thought, with the principles and history of our faith and its points of difference from the religious thought of other churches about us. (B.) By a study of this faith in its application to the needs of humanity we must see and feel that it is the power of God unto salvation to everyone that believeth. Thus there will naturally come to us, as there came to the great apostle of the Gentiles, a "Woe is me if I preach not this gospel". (C) Missionary zeal thus awakened will be kept alive by finding practical ways of doing missionary work. Some such ways were outlined by the speaker, and will be given to the readers of the Unitarian in a future number.

The second speaker was Miss Elizabeth Channing, whose word always commands the thoughtful attention of her hearers. Her theme was the necessity of indoctrinating the young into the principles and ideas of our faith, and of engaging our young men and women in the activity of church life.

Miss Le Baron, who was also present from the west, was asked to give a report upon post-office mission plans and method in our western field, a theme upon which her two years of secretary work made her an authority.

The meeting closed with a paper from Mrs. Richardson, of Lowell, reviewing the work of the Auxiliary Conference from its first inception, and showing how its actual accomplishings had answered every objection made to it, and had more than justified the wisdom of its originators.

Immediately after adjournment a very pleas-

ant opportunity, in the form of an informal reception, was given by the conference for their guests from the west to meet their sisters of the east. One, at least, of these guests felt that it was good thus to take the hands and look into the faces of those who were our fellow-workers in the cause of truth and righteousness. E. B. S.

THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The Sunday-school Society held two sessions, one on Wednesday evening of a rather general or popular character, and one on Friday morning more especially for Sunday-school workers. The evening meeting was under the charge of the president, Rev. J. V. Blake. An uplifting choral service was used from "Unity Services and Songs". The two papers of the evening were upon the general subject "The Child in the Church",—Mrs. J. Ll. Jones, of Chicago, taking the first part, "Christening and the Early Years", and Rev. J. C. Learned, of St. Louis, the second part, "The Covenant or Confirmation Age". The papers were much enjoyed, the former for its directness and point, the latter for its earnestness and spiritual discernment. Each in its different way was a plea for naturalness in religious education. Each writer would have the child come early, naturally and closely into the activities, life and spirit of the church,—the first essayist taking ground in favor of a simple Christening service, where parents were favorable to it, and the latter in favor of a Confirmation service, as a natural and fitting introduction to church responsibilities.

The Friday morning session was one partly of business and partly of papers and discussions. A full report of the year's work was given by the Secretary, Mrs. Leonard, an abstract of which we print below. The president made an address on "Loyalty of the Family to the Sunday-school", saying some pointed things which it would do parents everywhere good to hear. Then came Miss M. L. Southworth's wise, practical, helpful paper on "The Relative value of Worship and Instruction"—both of which she regarded as so important that neither must fail of full, earnest recognition.

ABSTRACT OF SECRETARY'S REPORT.

The report for the Sunday-schools of the west was based upon the returns received in answer to a list of questions sent to each of the fifty-two schools. Twenty-three replied. As an estimate of the kind of work done by these schools during the year it is found, quoting from the Secretary's pages, 1st, That most of them are larger than a year ago, and this with one-half of them is believed to be the direct result of increasing earnestness; with others, the growth of the church, which may be in part attributed to the same cause, is the probable reason.

2nd, The sum raised is $882.63, averaging $38.37 to each.

3rd, The influence of the lesson and the worship is closely blended in most of the schools.

4th, The book of UNITY SERVICES AND SONGS is steadily growing into use and favor.

5th, Order and punctuality are deemed indispensable for good Sunday-school work, and it is the conscious effort to maintain such, but to do so as far as possible by the aid of Gospel rather than Law.

6th, Teachers' meetings undergo their usual struggle for existence, but are gradually gaining ground.

7th, The library is believed to be a real help.

8th, Substantial charitable work is rendered through half the schools, and the ones who feel too weak now to do this, do not forget that it will be better for them when they can make ever so little start in this direction.

9th, So far as possible, teachers try to keep the relation alive from Sunday to Sunday between the children and themselves, realizing the value of it but finding it only half practicable.

10th, Unanimity of government prevails, but the not *over*-harmonious kind which dares not meet disagreement frankly, that wholesome results may ensue.

11th, The lack of parental co-operation is still a serious obstacle to thorough work.

12th, The minister is doing his part by the Sunday-school much more faithfully than the parents. The lessons most used during the year have been the first three in the Unity Series, *Corner-Stones of Character*, *Home Life and School Life*, No. 4, *Growth of the Hebrew Religion* and the four series of "*The Childhood of Jesus*". Of the Boston text-books, *The Citizen and Neighbor*, the new quarterly lesson course, *Teachings of Jesus*, and Hall's *First Lessons on the Bible*, had the largest sale in the order named.

Many of the schools named certain parts of their work as having proved specially satisfactory, such as careful musical training in Service and Song Book music, and concerts connected with it; the thorough management of the library and its use for real missionary work in the neighborhood by supply of good reading; the teachers' meeting treated as a Bible-class and bringing in others besides teachers. These, and others, show results which reach outside of the schools themselves into the lives of those connected indirectly therewith. Several letters telling, in detail, of work done through the schools, charitably and otherwise, and giving new plans for carrying on Sunday-school classes by neighborhoods, were given in the report, all manifesting a vigorous activity. Some questions and difficulties were also propounded.

AT THE HEADQUARTERS

The Union Teachers' Meetings have been held each Monday noon from 12 to 1 o'clock, and the course for the winter has been literary studies upon the poetry and prophecy of the Old Testament.

Directors' meetings have been held each month with an average attendance of two-thirds of the Board. The business of the Society has this year added to its interests a small trade in books by Unitarian writers. Its publications are but few, as the eastern Society has lately been issuing so many valuable text-books. At the time of moving the headquarters (Jan. 1) to new rooms, and so leaving the convenient connection with a book store, the Society purchased on time books to the amount of nearly one hundred dollars, and took on sale others from the American Unitarian Association and from Geo. H. Ellis & Co. As the Society is not a moneyed one, and has been obliged to carry on this business during these first few months under many disadvantages, it finds itself in debt to the amount of about $150. The expenses of carrying on the rooms, including clerk and boy hire, have been $655.47, which have been met by the three Societies: Conference, $306.01; Women's Conference, $68; Sunday-school Society, $281.46. The Treasurer's report shows the amount of business done to be $1,251.95, which is an increase over last year's of $483.83. The sale in books alone has averaged $38.22 per month. The profit on these sales, which is from 10 to 20 per cent., is but little more than enough to cover cost of handling, but the demand is one which belongs to the interests of the Unitarian Headquarters to meet, and one which will have steady growth.

E. T. LEONARD, *Sec'y.*

THE IOWA CONFERENCE.

The annual meeting of the Iowa Association of Unitarian and other Independent Churches was held in Iowa City, April 27–29. At the opening services on the evening of April 27, an address of welcome by Miss Amy Cavanagh, of Iowa City, was responded to by Rev. Arthur M. Judy, of Davenport. Rev. Marion Murdoch, of Humboldt, gave a strong and helpful word in the opening sermon. The business session on the morning of April 28 had reports from the secretary, the minister-at-large, and from the congregations. In the afternoon the subject of increasing the number of our ministers was considered, being introduced by papers from Mary A. Safford and O. Clute. In the evening Rev. Arthur Beavis, the new pastor of the Iowa City parish, was ordained. Invocation by Rev. W. A. Pratt, sermon by Rev. J. T. Sunderland, of Chicago, prayer by Rev. S. S. Hunting, address to the candidate by Rev. John Tunis, of Quincy, Ill., address to church by Rev. O. Clute, right-hand from Rev. M. J. Miller, of Geneseo, Ill. The next day business mainly occupied the forenoon. In the afternoon Rev. S. S. Hunting, of Des Moines, read a paper on "Prison Reform", and Prof. L. F. Parker, of the Iowa State University, made an address on the same topic. The "Post-office Mission" was considered in papers by Miss E. M. Gould, of Davenport, and by Rev. Arthur M. Judy. On the last evening Rev. John Tunis, of Quincy, Ill., gave a rich and uplifting sermon, followed by an able speech from Rev. Arthur Beavis. Rev. Mary A. Safford, of Sioux City, was chosen president, and Rev. Arthur M. Judy, secretary, with a full complement of other officers. Good progress was made in obtaining subscriptions toward the annual expenses, and this matter was left in the hands of an efficient committee. Rev. W. A. Pratt, pastor of the Universalist church in Cedar Rapids, was a most welcome visitor. The attendance of several friends, from isolated parts where no society is found, was a marked and interesting feature. Their strong testimony of the value of an occasional sermon from a preacher, and of the Post-office Mission, was most encouraging. The Iowa City friends were abundantly hospitable. The ladies furnished both dinner and supper in the convenient church parlors, so that the hours of intermission had many social attractions. Rainy evenings prevented large congregations, but the day sessions were unusually well attended. Our Iowa people have a custom of voicing the general thought and feeling in resolutions. Among the resolutions passed at this session were some excellent ones which we hope to give in a future number. O. C.

LITERARY NOTES.

Dr. Martineau's "Types of Ethical Theory" is issued in a cheaper edition, yet in excellent print and attractive binding.

Palgrave's "Golden Treasury of English Songs and Lyrics" will soon be issued in a fifty cent edition, by Macmillan & Co.

Mr. Edwin Arnold, who has lately traveled through India and Ceylon, has nearly ready for the press a volume, descriptive and poetical, entitled "India Revisited".

Mr. James R. Osgood, so long connected with the book publishing interests of Boston, has sailed for London, where he will have charge of Harper & Brothers' English branch house.

Ticknor & Co., Boston, have just published Mr. Hudson's Memorial of Mary Clemmer, with the title "An American Woman's Life and Work"; and simultaneously with this, a new edition of her writings in four volumes.

Mr. Swinburne's long-promised volume of prose essays includes his critical articles on Chaucer, Spenser, Shakspeare's Sonnets, Milton, Dryden, Pope, Congreve, Pryor, Wordsworth, Byron, Landor, Keats, Tennyson, Charles Reade, and other authors.

The next volume to appear in the popular series of "Stories of the Nations", published by G. P. Putnam's Sons, will be "The Story of Germany", by Rev. S. Barring-Gould; "The Story of Norway", by H. H. Boyesen; and "The Story of Spain", by E. E. and Susan E. Hale.

Mr. Gilman, in his notes in the *Unitarian Review*, well says, "If Mr. Howells, in his later

tendencies, reveals the novelist of the future, then Mr. Tupper (who, by the way, is soon to publish his autobiography,) may well hope to be accepted as its seer, the commonplace being the ideal of both."

The Concord School of Philosophy will hold its next sessions from July 14 to July 31. Dante and his Divine Comedy, and Plato's Philosophy, are the topics to be considered. Prof. Thomas Davidson, Mrs. E. D. Cheney, Prof. Vincenzo Botta, Rev. C. A. Bartol, Dr. W. T. Harris, Mr. F. B. Sanborn, Mrs. Julia Ward Howe, Rev. R. A. Holland, Prof. G. H. Howison, Rev. A. P. Peabody, Dr. S. H. Emery, Dr. John Albee, Rev. W. R. Alger, and Rev. F. H. Hedge are among those who will read essays.

We have not read for many a day a more suggestive article than that by Rev. George Batchelor in the May *Unitarian Review* on "Free Thought." It is no panegyric of free thought, and no tirade against it; nor is it made up of any commonplace reflections about it. It is a clear, strong thinking out and setting forth of just what free thought is good for, and what it is not good for; just what it can do for men and what it can't do. It is thoroughly bracing as well as interesting reading.

By letters recently received from the southwestern states we are gratified to learn of the extended and beneficial influence of Mr. Mayo's efforts. As a missionary of education he is doing great good, and in the creation of kindly feeling between the North and South he is remarkably successful. One of the leading clergymen of New Orleans, whose name is an authority wherever known, writes: "He has been a power in the South beyond measurement, an apostle of education with true apostolic spirit, winning everybody's confidence, convincing everybody's common sense, stirring up everybody's good will, worth more to us than all our politicians put together." He has met with cordial co-operation from Rev. Dr. Palmer, of the Presbyterian church, Rev. Dr. Holland, of the Episcopal, and from the president and directors of Tulane university.

"Manual Training in Education", is the title of an attractive little book of about a hundred pages just at hand from the pen of Rev. J. Vila Blake. It contains some twenty short chapters, treating such points as the relation of general and special education, the dignity of hand work, influence of such work on morals, mind and body, manual training in public schools, what has been done, etc. The style is simple, clear and pointed; the grasp of the subject is firm and comprehensive, the treatment is condensed, yet popular. The book is an admirable brief presentation to the people, and from the highest standpoint, of the claims of a branch of education which has been strangely neglected, but which is so inherently and obviously important that it must at no distant day receive general attention. The book is published by Charles H. Kerr & Co., Chicago, and is sold in paper for 25 cents.

James Freeman Clarke's "Self Culture" has reached its twelfth edition. And we do not wonder, for it is one of the most wise and helpful books of our day. Is anyone in earnest to make the most of himself? let him buy and study this book. How to cultivate one's powers of observation, reflection, imagination, one's conscience, affections, temper, love of beauty, ability to discern truth, reverence, how to know what books to read, what amusements to indulge in, etc.,—these are the subjects treated. Parents may well buy the volume for their sons and daughters, and, if possible, read it with them. Its lessons and suggestions will be found treasures for all.

THE BLIND SPINNER.

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task;
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came,
And laid within
My hand the thread, and said: "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly.
I know wild storms are sweeping past
And fear that I
Shall fall; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so from the first,
Though blind, I never felt accurst.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young,—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind

But whether this be seal or sign
Within, without,
It matters not. The bond divine
I never doubt.
I know he set me here, and still,
And glad, and blind, I wait his will;

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done".

—*Helen Hunt Jackson.*

NEWS FROM THE FIELD.

Six Universalist churches in Illinois have women preachers.

Five of our Unitarian ministers, that we know of, M. J. Savage, E. A. Horton and Arthur M. Knapp in the East and David Utter and Enoch Powell in the West, go to Europe this summer.

We are pained to be called upon to record the sudden death of Mrs. N. E. Huenert, of Cincinnati, the successor of Miss Ellis in the post-office mission work carried on in connection with the Unitarian church.

The Wisconsin Conference held its spring session in Madison, May 25 to 27. We go to press too early to report it. Its printed programme is an attractive one, announcing sermons by brethren Janson, of Minneapolis, and Forbush, of Detroit, and papers or addresses by Rabbi Moses, of Milwaukee, brethren J. Ll. Jones, of Chicago, Waite, of Janesville, Owen, of Arcadia, Crooker, of Madison, and Miss Mattie E. French, of Kenosha.

The death of Bishop Robertson has brought sadness to the Diocese of Missouri and to all friends of religion. He was a zealous chuchman, but not the less a broad-minded advocate of every great moral and social interest; the friend of education, of art, of science and literature, of everything promotive of public good. His death was the direct result of over-work. Laboring without stint and without rest in the cause of his Master, his vigorous constitution suddenly gave way, and in the best vigor of life "he rests from his labors and his works follow him." W. G. Eliot.

Chicago. — It is hoped that arrangements will be made to keep one of the four Unitarian churches open all summer. Rev. A. D. Mayo will spend a few days in the city about the first of July, and will preach July fourth.

—The walls of the new All Souls church are steadily rising.

—Mr. Jones exchanged pulpits the last Sunday in May with Rev. Joseph Waite, of Janesville and Baraboo, Wis., a young man of unusual ability, who has recently come to us from the orthodox Congregationalists.

—Mr. Utter, of the Church of the Messiah, is to be off for Europe June 20. His family will spend the summer in the east.

—The latest literary event in Unitarian circles is Mr. Blakes new book on "Manual Training in Education", which treats in an attractive way a subject now much before the public attention. It ought to have a large sale.

—Eight members of All Souls church, seven of the Third, five of Unity, and two of the Church of the Messiah went to the Conference at Cincinnati as delegates from their churches or other organizations.

—Unity church is happy over the large congregations Mr. Milsted is drawing, and the new life that is coming into all departments of the church work.

—The Channing Club held its last meeting of the season early in May. The past year has been one of the most prosperous, perhaps the most prosperous, in its history.

—The Church of the Messiah has taken official action to celebrate in a formal and fitting way early in October next the fiftieth anniversary of the planting of Unitarianism in Chicago. Dr. Follen preached the first Unitarian sermon here just half a century ago the present month. At first it was thought to have the celebration in June, but it seems best to postpone until fall. The committee appointed to make preparations for the occasion is composed of the pastor, Rev. Mr. Utter, Mr. C. H. S. Mixer, Mr. Joseph Shippen, Mr. A. G. Burley and Mr. H. P. Gore. No pains will be spared to make the occasion a notable one.

Boston. — A fine portrait of Rev. Dr Rufus P. Stebbins is to be placed in the new Unitarian building. The money for the same is now nearly raised.

—The Cambridge Divinity school will graduate thirteen young men at the coming commencement.

—Miss Elizabeth Peabody, the founder of Kindergarten schools in Boston, has just celebrated her eighty-second birthday. A long life! and as useful and noble as long!

—Miss Anne Whitney's statue of Harriet Martineau is to be presented to Wellesley college, the ceremonial of presentation and acceptance to take place in June. *The Commonwealth* says, "The statue may fitly be characterized as one of the great works of modern art."

—Miss Bartol, daughter of Rev. Dr. Bartol, is painting a portrait of Frederick Douglass.

—A reunion of the past members of the Harrison Square Sunday-school, Dorchester, was held Friday evening, May 14. Short devotional exercises were held in the church, followed by addresses from the present superintendent, Mr. E. J. Lewis, jr., and past superintendents Francis B. Snow and Josiah Carter, and from the pastor, Rev. C. D. Bradlee. After a collation in the parish parlor the rest of the evening was spent in social intercourse.

—The monthly business meeting of the Suffolk branches of the Women's Auxiliary Conference was held at 7 Tremont place on Monday, May 5. Sending books through the west and south has occupied many of the branches during the month. Money has been sent to Arcadia, Wisconsin, and clothing contributed by the different branches will be sent there later. Money was also raised for the building of the church in Littleton, N. H. Post-office Mission work is still being carried on by several of the branches with satisfactory results. This is the last meeting to be held this season by the Suffolk branches. At the next meeting, which will be held in October, we will again send our greeting to the readers of the Unitarian.

Brooklyn, N. Y.—During the twenty years ministry of Dr. A. P. Putnam his church has established two missions, one of which has grown into a flourishing society.

Brattleboro, Vt.—The Connecticut Valley Conference meets in the Unitarian church, June 1st and 2d. Rev. G. W. Gallagher, of Keene, will preach the opening sermon. The morning session will be made a devotional meeting, led by Rev. A. A. Brooks, of Greenfield, and in the afternoon Rev. A. S. Garver, of Worcester, will read an essay on "The Church and the Parish."

Chicopee, Mass.—The Unitarian society is without a settled pastor, but has an ideal layman in Governor Robinson, whose gubernatorial duties do not prevent him from regular appearance in the superintendency of its Sunday-school and who was present at the recent delightful festival welcoming the coming of the May.

Colorado.—Miss Anna J. Norris is working earnestly in Fort Collins and Longmont, preaching to excellent congregations, and creating much interest. Temporary organizations have been formed. In Fort Collins the committee of management have already raised about $400 for expenses.

Eureka, Kansas.—Rev. E. Powell, of Topeka, preached here on a recent Sunday afternoon and evening, in the opera house. The excellent audiences that came out were greatly interested in the religious views they heard, and the whole town was in a buz of talk about them for several days.

Grafton, Mass.—The Unitarian church here has not felt strong enough for several years to support a minister by itself and has employed part of the time of the minister settled at Westboro, Rev. E. C. Abbott. He has been so successful in the work here, that the society feels that it can now become independent. It has, therefore, extended a unanimous call to Rev. E. Q. S. Osgood, of Plymouth, who is recommended strongly by Mr. Abbott.

Greenneld, Mass.—The Unitarian Sunday-school observed May-day with the customary festival, which was a delightful social event and added $175 to the treasury. The Prospect Hill school located here, under charge of Rev. J. C. Parsons, is gaining steadily in its hold upon parents who are seeking a place of healthy education for their daughters. It is delightfully located and wisely managed. Last autumn a number of applications for admission were received after the school was filled. Rev. E. E. Hale, D. D., is to give the closing address before the school, June 15th.

Kalamazoo, Mich.—One of the oldest, best known, and most esteemed Unitarian laymen of the west, Mr. Benjamin F. Smith, died here on May 1. Born in Wilton, N. H., in 1804, living many years in youth and early manhood in Boston and eastern Massachusetts, where he was a personal friend of Elihu H. Burritt and John B. Gough, and a listener to Channing and Dewey, an active business man in middle life in central New York, Ontario and Michigan, and for the last twenty years of his life a resident of Kalamazoo, he was everywhere loved and honored by those who knew him. He was particularly active as a Unitarian; had taken the *Christian Register* 50 years; was almost never absent from the Michigan Conference or the Western Conference; was untiring in his labors for the Kalamazoo church and in the distribution of Unitarian literature. He will be widely missed, and all who knew him will cherish his memory.

Keene N. H.—The prosperity of the Unitaran church under Rev. Mr. Gallagher is shown by the fact that its pews are all rented and most of its sittings. The manifold sides of the church work have been built up by the present efficient pastor, aided by a Sunday-school which is constantly gaining in numbers, church sociables held fortnightly throughout the fall and winter and the "Criterion" a literary and entertainment club, which has given a series of five entertainments and spent its funds in buying a piano. There is a genuine enthusiasm in all these as evinced by the success of its May-day festival, at which $450 was received.

La Porte, Ind.—Rev. A. G. Jennings was selected by the clergymen of the city to deliver the annual memorial sermon before the Grand Army of the Republic, May 30th. The services were held in the Methodist church, all the other churches in the city joining.

Longwood, Pa. — The thirty-fourth yearly meeting of Progressive Friends will be held here, Thursday, Friday, and Saturday, June 3, 4, and 5, 1886. Rev. Moncure D. Conway, Mary F. Eastman, John P. Forbes, Rev. Fred. A. Hinkley, Cornelia C. Hussey, Mangasar. Mangasarian, Rev. C. G. Ames, and others will be among the speakers.

Meadville, Pa.—The semi-centennial of the dedication of the Unitarian church will be celebrated, June 16, in connection with the closing exercises of the theological school. Rev. Rush R. Shippen, of Washington, D. C., has accepted an invitation to preach the discourse. Rev. Wm. P. Tilden, of Boston, is to be present and take part. Professor Barber will supply Mr. Shippen's pulpit in Washington while Mr. Shippen is West.

New Orleans, La.—An Ohio correspondent writes: "I recently visited New Orleans, and had the pleasure of hearing our Unitarian minister, Rev. Charles Allen. His sermon was scholarly, elevated, spiritual; he was listened to with close attention by his congregation. With his exalted views and aspirations, slow and discouraging must seem his uphill task. And yet he is doing a great work in that old, conservative, Catholic city, and by the prominent men there is recognized as a power of good in their midst."

Northampton, Mass.—At the Easter communion service nine young people were received into the Unitarian church. The Unity

club has worked efficiently this year in reading to sick and aged people. Each member goes once a week to his post, and several sick persons have thus received a reader three or four times a week.

Northfield, Mass.—The growing custom of observing May-day was kept by the Unitarian Sunday-school, with a very bright and profitable festival at the town hall in the evening.

Philadelphia.—It is with a proper feeling of congratulation, that the First Unitarian society can point to the showing of its last annual business meeting. By report of its secretory, Mr. Lucius H. Warren, the society has not only accomplished its work of erecting a handsome church and chapel, thoroughly equipped, but has done this without incurring debt, and with a balance in the treasury. The library and free reading room of the society is very prosperous, having a membership roll, now, of 110, and a total attendance since January of 3,610. After May 15 the reading rooms will be open only one or two evenings in each week until October. The First church recently had the honor of a sermon from the Rev. Doctor Hedge.

—It is encouraging to note in a city, where to her shame, no great public free library exists, that private enterprise is working to fill the void. For some time past Rev. Charles G. Ames, of the Spring Garden society, has been gradually gathering together in his church parlors a collection of bright and wholesome books, which can be taken out by members of the workingmen's beneficial societies, that meet in the building, or by any other person properly vouched for. The church made its last sociable a special "book reception", with the excellent result of adding 500 volumes to the 300 already possessed, besides passing a most enjoyable evening. The Spring Garden society has lately amended its charter, permitting the right of membership to non-signers of the covenant, and making possible an enlargement of the board of trustees.

—The Philadelphia branch of the "Women's Auxiliary" met in the parlors of the Germantown society on the first Thursday in May, when the question of the great need of a central place in Philadelphia, where current Unitarian literature could be found, was agitated, and a committee of two ladies from each of the Philadelphia societies were appointed to inquire into the feasibility of securing such a place. Rev. Samuel Longfellow has recently rejoiced the hearts of his former Germantown parishioners by a visit. The time was a red-letter day to the society.

Saint Louis, Mo.—On Easter Sunday, at the Church of the Messiah, fifteen new members were admitted to the communion of church membership, on profession of Christian faith. This is the result of a "confirmation class", formed some six or eight weeks previously. Six children were baptized. The church was most beautifully decorated, was filled with a crowded congregation, and the whole Sunday-school took part in the services.

—The mission house of the Church of the Messiah is under the charge of a matron and a teacher, both of whom are visitors to the poor. The average of inmates is twenty-five or thirty boys and girls, orphans or deserted children, who are entirely provided for and placed in families as soon as practicable. But one death has occurred among them for seven years. There is also a day school of about fifty scholars, to whom a dinner is regularly given and such clothing as they need for comfort and decent appearance. They are visited in their homes by the teacher and matron. A Sunday-school of nearly three hundred scholars is kept up through the year. A sewing-school Saturday forenoon, with two hundred or more pupils and about twenty-five teachers, is held for six months yearly. The mission house charity was established forty-six years ago, and its school was the first free school west of the Mississippi. For many years a minister-at-large was employed, and Rev. Ch. H. A. Dall, now in India, was its first incumbent. At present there is none, but one is greatly needed. The ladies of the Church of the Messiah, in their weekly sewing society, make the garments needed by the children. The building and ground cost about $25,000, and is fully paid for. The annual expenses are $3,000, the whole of which is provided by the church, no contribution being ever solicited from others. No printed report has ever been published, and there are very few rules of government, almost all details being left to the discretion of the ladies in charge. Probably no charitable institution in St. Louis has been instrumental in greater or more unmixed good.

Turner's Falls, Mass.—The young Unitarian church has a congregation of 90 and a Sunday-school of 100, and is prospering. Rev. J. C. Parsons, of the Prospect Hill school, is its pastor. The May-day festival netted about $100.

Utah.—In Utah the Catholics have four churches, the Episcopalians four, the Methodists seven, the Presbyterians twelve, *the Unitarians none.* Isn't it time we were establishing a church in Salt Lake City?

Windsor Vt.—The last session of the Connecticut Valley Ministerial Union was held here May 10 and 11. Monday afternoon Rev. E. W. Whitney, of Brattleboro, read an essay entitled, "A Plea for the Study of Nature". At the evening meeting in the Unitarian church, addresses were made by Rev. J. N. Emery, of Bellows Falls, Rev. S. C. Beane, of Concord, N. H., and Rev. J. E. Wright, of Montpelier. Attention was called to the growing liberality of thought, and the need of zealous missionary efforts. Tuesday morning, Rev. F. S. Rice, of Springfield, Vt., read a sermon upon "Godliness", followed by an interesting discussion. The Windsor pastor, Rev. N. S. Hill, is zealous and efficient, and the parish is gaining in numbers and influence.

CALENDAR FOR JUNE.

A Thought Gem for Every Day.

(Selected from Mrs. Browning by Mrs. E. E. Marean.)

1. T. God lives and lifts his glorious mornings up
Before the eyes of men, awake at last.

2. W. Thought can never do the work of love.

3. Th. Grant me but so much patience as a blade of grass
Grows by, contented through the heat and cold.

4. F. A man may well despair,
Who counts himself so needful to success.

5. S. Grief may be joy misunderstood;
Only the good discerns the good.

6. S. The least flower with a brimming cup may stand
And share its dewdrop with another near.

7. M. Measure not the work
Until the day's out and the labor done.

8. T. God's gifts put man's best dreams to shame.

9. W. Draw new furrows 'neath the healthy morn
And plant the great Hereafter in the Now.

10. Th. We are wrong always when we think too much
Of what we think or are.

11. F. Perfect strains may float
'Neath master hands from instruments defaced.

12. S. All actual heroes are essential men,
And all men possible heroes.

13. S. I ask thee not my joys to multiply,
Only to make me worthier of the least.

14. M. Every wish is like a prayer with God.

15. T. Knowledge by suffering entereth,
And life is perfected by death.

16. W. Art symbolizes heaven,
But love is God and makes heaven.

17. Th. Speak the word God giveth thee to say.

18. F. I do distrust the poet who discerns
No character or glory in his times.

19. S. God is not too great for little cares.

20. S. Let us love so well
Our work shall still be better for our love,
And still our love be sweeter for our work.

21. M. You need the lower life to stand upon,
In order to reach up unto that higher.

23. T. The Christ himself had been no lawgiver,
Unless he had given the life too with the law.

23. W. I count that heaven itself is only work
To a surer issue. Let us work indeed.

24. Th. If we say a true word, instantly
We feel 'tis God's, not ours, and pass it on.

25. F. It takes a soul to move a body.

26. S. Strive, and having striven,
Take for God's recompense His righteousness.

27. S. Our daily joy and pain advance
To a divine significance.

28. M. I love no peace which is not fellowship,
And which includes not mercy.

29. T. God keeps a niche in heaven to hold our idols.

30. W. Think, the shadow on the dial—
Proves the presence of the sun.

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Churches that would like for distribution packages of this number of the Unitarian, containing reports of the Western and Eastern anniversaries, can have them without cost, on application to this office.

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"Our Political System", by J. W. Chadwick.
"Amiel's Journal", by J. A. Bellows.
"The Word of God Is Not Bound", II., by S. R. Calthrop.
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